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Dec

Christian Education Foundation celebrates tenth birthday

Marian Van Til

HAMILTON, Ontario — Nearly 1000 people gathered in Hamilton's Central Presbyterian Church on March 1. Another 750 congregated on March 2 in Chatham, Ontario's Park Street United Church.

Why? To celebrate Christian education and the production of Christian textbooks. The occasion was the tenth anniversary of the Canadian Christian Education Foundation (CCEF).

CCEF was formed in 1975 as the Canadian counterpart to what was then the Christian School Educational Foundation, now the Christian Schools International Foundation (CSIF). CSI, headquartered in Grand Rapids, Michigan, engages in Christian curriculum work and textbook writing and production for both Canadian and American schools.

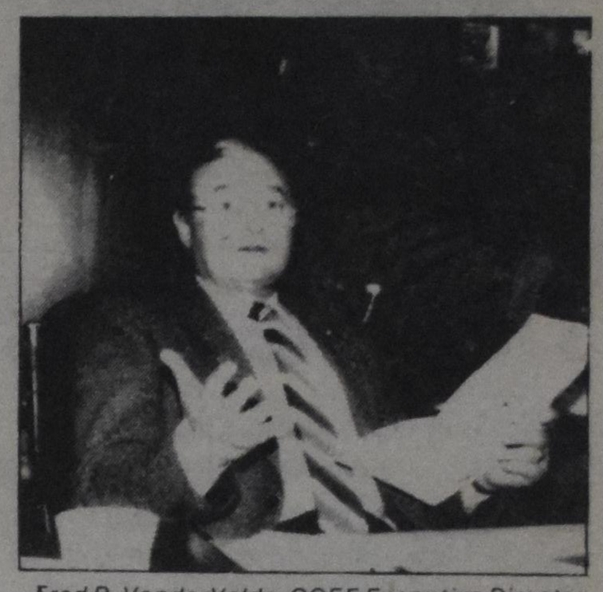
CCEF Executive Director Fred R. Vander Velde explains that Christian education supporters can contribute to the foundation's General Fund, Trust Fund, or via the supporter's will. General Fund contributions go for immediate curriculum grants and CCEF operational expenses. Trust Fund interest also goes for those purposes.

Since its inception, $326,500 has been given to CSI's work. In 1984 about $118,000 was raised. Of that, $50,000 was sent to CSI, $25,000 was designated for the Trust Fund, and the remainder went to operating costs, including the executive director's salary and part-time secretarial help.

Funds are raised by 26 "directors" across Canada. The foundation's four officers (president, vice-president, secretary, treasurer) and Executive Director Vander Velde also solicit contributions.

Everyone associated with CCEF is excited about the tenth anniversary "public Christian educational rallies" held in Hamilton and Chatham. Said President Hans Vander Stoep, "We think they were a fantastic success. People came out with a very positive attitude toward Christian education, which is what we wanted."

Both rallies featured the Back to God Hour's director and English-language minister Dr. Joel Nederhood as the guest speaker. The Back to God Hour is the radio ministry of the Christian Reformed Church.



Fred R. VanderVelde, CCEF Executive Director

Nederhood's purpose, he said, was not to come with anything new, but to encourage his audiences' commitment to Christian education. He told them "we can, we must, and we will" continue to support that cause. Our and our children's futures depend on it.

Nederhood obviously inspired his audiences in a tangible way. More than $6,700 was collected at the two celebrations, all of which will go directly to CSI's work.

Many were also moved by the music which was a major part of each rally. Both gatherings featured massed

Continued on page 5 ...

Calvinist Contact

Second Class Mail
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and Lewiston, N.Y. — see page 2

March 15, 1985
40th year of publication,
No. 1968

Moon Wars

Henry de Jong

TORONTO, Ont. — The world's largest soap company, Procter and Gamble Co. is fighting a frustrating battle against ignorance and invisible foes, in order to keep its own name clean.

A rumour linking the company to Satanism, devil worship and the Moonies, was started in the Midwestern U.S. Bible Belt some five years ago. It spread quickly across the country and into Canada, peaking sometime in 1982. The rumour was then discredited by such publications as *The New York Times*, and *Christianity Today*.

But people have short memories and today, says Barry Pipes, manager of external affairs at Procter and Gamble's Toronto office, the rumour is making a strong comeback, especially in Canada.

The rumour centres on Procter and Gamble's corporate logo, a crescent moon encircling 13 stars. The usual source of this rumour is a single, blotched, anonymous sheet of "information" that is passed on and multiplied — seemingly evidence that nowadays the photocopier is mightier than the pen.

An unsigned photocopy-of-a-photocopy claims that the president of Procter and Gamble appeared on Phil Donahue's television show confessing that a large portion of the company's profit goes to the church of Satan; and in a show of support for Satanism, it now prints the emblem/symbol of this church on all of its products.

The rumour has staying power: when people go through their cupboards with a list of Procter and Gamble products in hand, they discover that there does appear on each package of Crest, Ivory, Tide, Crisco Oil, Spic'n Span, Pampers, or Mr. Clean, a tiny "moonie" logo they hadn't noticed.

The unauthenticated document claims that by connecting the stars or looking at the beard in a mirror, one can discover the figure 666. "Christians" it says, "should always remember that if they buy any products with this symbol they will be taking part in the support of the church of Satan." It concludes with the plea, "Please pass this on to others and tell everyone."

In reality, the moon and stars logo has been with Procter & Gamble since 1882. (The company was established in 1837).

The logo began as a crude symbol painted by wharf hands on boxes of Procter and Gamble Star Candles to help identify the boxes. This trade mark was soon adopted by the company and has since been refined. The present version dates from 1930. It appears on all Procter and Gamble products.

Continued on page 4 ...

Soviet Union rebuffs Israeli request for better relations

JERUSALEM, Israel (EP) — The Soviet Union does not want to improve its ties with Israel. This was made clear to Israeli Prime Minister Shimon Peres earlier this month, after he sent a message to Soviet Leader Konstantin Chernenko, asking the Soviet leader to renew his country's former relations with Israel, ties that were broken off during the 1967 Six Day War.

Peres said his approach to the Soviet leader was rebuffed, and that the reply indicated that future Soviet-Israeli ties would be determined by relations between the Soviet Union and the U.S.

Peres plans a trip to Rumania this month, to meet Rumanian President Nicolae Ceausecu. Rumania is the only Soviet bloc country which still has diplomatic relations with Israel.

Meanwhile, Edgar Bronfman, president of the World Jewish Congress, has announced he will pay an unprecedented visit to the Soviet Union in March, in response to an invitation from Soviet authorities. Bronfman said he would discuss the situation of Jews in the Soviet Union.

Thinkbit

Where God, soul, and brother are united in the right way, there is the Kingdom of God.

From: Signs of the Kingdom edited and translated by Paul Bock.

Appointments to multiculturalism council announced

OTTAWA — The Honourable Jack Murta, Minister of State for Multiculturalism, announced the appointments of 60 members of the Canadian Multiculturalism Council (CMC) at the end of February.

The CMC advises the minister on policy and the development of programs relating to multiculturalism. Its 60-member body includes an executive committee of 13 members as well as five regional committees. Each regional committee meets on a quarterly basis. One of these meetings is held in conjunction with the Council's national meeting.

"I am very pleased that we have been able to recruit people who are not only highly qualified but who are representative of the ethnocultural reality of Canada," said Mr. Murta.

Council members are appointed for terms of up to two years and are chosen on the basis of their ability to draw upon their experience and interest in the multiculturalism field rather than acting as spokespersons for any particular group. However, the 60 appointees do represent diverse ethnic backgrounds and all areas of the country.

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Calvinist Contact

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Editorial

Cap the buds until we're back

As I sit here writing this editorial, a March snowstorm has snatched our city from the jaws of Spring. It never fails. Every year I tell myself when the last trace of grimy snow surrenders to the sun (which at this time of year still has a reach that exceeds its grasp): "This is not the end of winter. Prepare yourself for another snowstorm or two." Yet when it comes I feel betrayed by Mother Nature (some mother, ha!).

I think of a poem by Robert Frost: "Two Tramps in Mud Time."

The sun was warm but the wind was chill.
You know how it is with an April day
When the sun is out and the wind is still,
You're one month on in the middle of May.
But if you so much as dare to speak,
A cloud comes over the sunlit arch,
A wind comes off a frozen peak,
And you're two months back in the middle of March.

And the poet is speaking of an April day! The more fool am I for thinking that March is safe.

But winter does not have the last laugh with me this time. I am taking off for Holland tomorrow. I know it's better in the Bahamas, but Holland is bound to be an improvement at this time of year. Someone tells me that the spring flowers are up, even though less than two weeks ago the famed Eleven-Towns Skating race took place on Dutch canals and lakes.

Yes, my wife, two youngest boys and I are going to Holland for two weeks. For some of our readers such an excursion may be as familiar as a March snowstorm, but for us it is an unusual event. The two boys have never been in the birth-country of their parents. Alice and I have been back only once since our immigration in the early fifties. I hope that when I write about it later I won't have to call the article "Four Tramps in Mud Time."

The purpose of our trip can best be described by once again abusing Robert Frost's poem:

My object in living is to unite
My avocation and my vocation
As my two eyes make one in sight.
Only where love and need are one,
And the work is play for mortal stakes,
Is the deed ever really done
For Heaven and the future's sake.

That's right; business and pleasure bring me back. Love for the old country and a need to find out what is going on there pries me loose from the caprices of a Canadian winter. I like the support I get from Frost — only when one combines work and pleasure is what we do done for Heaven and the future.

I hope to be talking to fellow editors in Holland; we will be visiting churches and relatives. Two weeks is not very long, and I shall keep myself from making sweeping pronouncements on the state of the church, school and society. But I will be looking for signs of Spring in these areas. Too often the news that travels back with revisitors of Holland is that the tulips are gorgeous but the tulip religion is in bad shape.

In the meantime, may all of you be brave in the face of hail, sleet and snow. Remember, Spring is only playing possum, but until we return, I wouldn't advise a thing to blossom.

Heart over head charge

If you followed the trial of Ernst Zundel, which resulted in a verdict of guilty to the charge of wilfully causing harm to racial and social harmony by distributing a booklet that said that the Holocaust was a hoax, you must be puzzled by a number of things. For one, how can a court decide on a question of history? Didn't it seem bizarre that witnesses had to appear to verify that Hitler used gas chambers to produce his infamous "solution" to "the Jewish problem?"

Several leaders in the Toronto Jewish community think it was a mistake to bring a man with crazy ideas but little influence to national prominence by laying charges against him. They feel, as does Zundel himself, that he had nothing to lose and everything to gain.

They are so right. Why answer a fool according to his folly? All the more applicable when television, radio and newspapers daily reported on the man with the obvious result that several people began to take Zundel seriously. Nothing is as convincing as the simple designation of being considered "newsworthy."

We know from Hitler that a lie works best when it gets bigger and bigger. That refers to the absurdity of the lie but also to its reproductive strength. Difficult as this may sound, a man like Zundel should have been left alone. Unless there is a quiet, effective way of removing a lie, it should be ignored.

Letters

C.C. is for school librarians

A word of appreciation, from a volunteer librarian, at Chatham District Christian Secondary School.

Our young people today need to be well informed, on current topics of interest, in every phase of life. This is more true today, I believe, than ever before.

When students come into the library, to seek help with a topic, on which they must do a project, or position paper, I am very often able to lead them to a copy of *Calvinist Contact*. Here we not only see the topic discussed, but done from a Christian point of view, an important aspect of dealing with today's controversial problems.

For all school librarians, a bit of advice: keep a list of subjects, which might be dealt with in the classroom, with date and name of magazine, and you will have the necessary information at your fingertips.

As long as we have contributors, such as Dr. B. Zylstra, Rev. Ken Baker and others like them, we are steering our precious young people in the right direction.

Keep up the good work.

Mrs. E. H. Sneep,
Chatham, Ont.

Am I a liberal?

May I introduce myself? I have been a minister for over 40 years in the Christian Reformed Churches in The Netherlands and in North America.

I am in favour of "Women as deacons."

Does that make me a liberal (not politically but theologically speaking)? Not at all.

You see, I happen to agree on this point with John Calvin (Institutes 4,III,9). And he was not a liberal.

Incidentally, I also agreed with him that 10-year-old children who believe in the Lord can be admitted to the Lord's Supper (4,19,13).

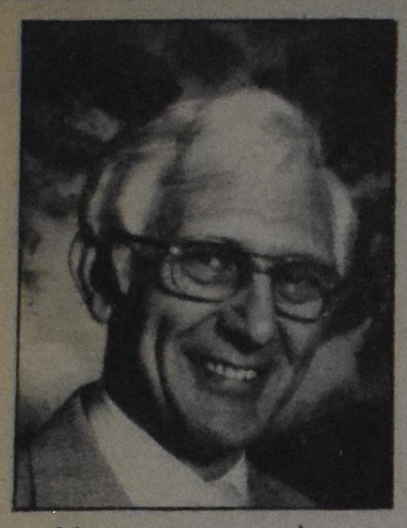
The name "liberal" comes from the word liberty or freedom. It characterizes humanist theologians who claim the freedom to let reason decide what is acceptable in Bible and Creed and what is not. It has its roots in Erasmus and the Enlightenment. It makes man autonomous in his decisions what to believe or not to believe.

To call me, or any other person in the Christian Reformed Church who would let women serve as deacons, a liberal is an unwarranted labelization.

Anyone may disagree with John Calvin. So do I at times. But I honour him as a prince among biblical exegetes and a shaper of Reformed tradition. One can ignore that tradition if one wishes, but one cannot label it as liberal. That would be unacceptable to those who sincerely accept the Bible as the Word of God, and fully agree with the confessions of the church, as I do.

Should we not leave labels where they belong: outside? As for me, I am not a liberal or a conservative. Maybe progressive-conservative? Why not call

SKYLIGHTS/WILLIAM RANG



The Lord is speaking

Many years ago, when our children were still very young, our oldest daughter, then about four-years-old, played in the livingroom with her friend from next door. The weather became quite foul that day and it wasn't long before a heavy thunderstorm moved over our town. After the first burst of thunder, the little neighbour girl said, "It's the Lord moving His furniture." Our little girl disagreed. "No," she said with a stern face, "it's the Lord speaking."

I came to think of this incident when I re-read a book that had come to me from my father's library, written by a Dutch teacher by the name of Janse. In his now often quoted book Janse described how his teacher had dealt with the phenomenon of a thunderstorm. The man produced a simple electrical spark and observed that lightning is basically the same thing although much greater. He failed to link what the children observed during a thunderstorm with what the Scriptures had to say about it.

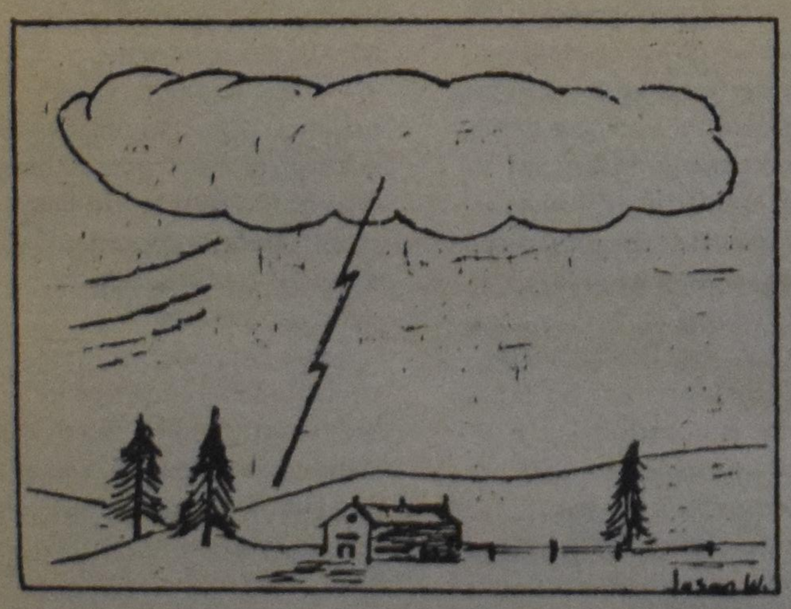
I'm sure that in our Christian schools the open Bible is present not only during Bible class, but during Science class as well. For in something like a thunderstorm we observe the Lord's great and awful majesty, His voice, as the Scriptures call it. Often a thunderstorm has been a token of His anger over people.

Yes, the real, concrete flash of lightning is a wonder of God's omnipotence, and causes man and animal to tremble. Yet not only need we observe what secular science has done with it, but what we, fathers and mothers, are doing with it in our homes. Do we, too, change this 'voice of the Lord' into a triumph of knowledge?

We know that we may not have any other gods before Him. Of course, we do not have Baal images on our buffets or coffee tables, but in our lives science and technology are working hard at pushing the Lord from His rightful place. There is a real danger here. Our children get too easily excited over new products of technology. In fact, we ourselves nurture an undue admiration for the products of today's intellect. And, what is worse, we get so wrapped-up in it that we fail to take our little ones by the hand for a stroll, showing them the loving care of the Father in little things that grow.

Let's face it: when our sense of wonder has gone, our children will not possess it either. If they don't learn from dad and mom about Father's love, they may never.

William Rang is principal of the Dunnville Christian School.



Illustrated by Jason Wagter, Grade 5, Dunnville Christian School

Longer Letter

Martin's "orthodox wing"

As a long-time reader of *Calvinist Contact*, I wish to respond to statements made by Rev. Gregg V. Martin in the February 22 issue.

Rev. Martin wrote: "We are faced with the fact that a vocal minority has forced a policy of allowing women 'deacons' upon the church." That statement is untrue, for it was a *majority* — even though slim — that decided that there are no good, biblical reasons to exclude women from being nominated, elected, and ordained as deacons in the CRC.

Those who are familiar with synodical procedure know that no minority ever forces a policy upon synod. Delegates represent 400 classes of the CRC and each of them has an equal vote. Every delegate has the right to persuade his peers to see things his way, either by speaking on the floor of synod, or in private conversation. Decisions are made only when a *majority* of delegates vote their approval.

The women-in-office issue has held the attention of the CRC since it was first introduced in 1970. Since that time reams of copy have been written, and hundreds of speeches have been made, for and against the proposition. Finally in 1984, the Holy Spirit led a *majority* of synodical delegates to understand that consistories are places where both sexes may serve together as coordinates in Christ.

A growing number of churches are acting in accord with the '84 decision. Consistories are nominating and congregations are electing women to serve as deacons. Women who are ordained now have the imprimatur of the church to act as Christ's representatives in the ministry of mercy. Obviously, this has not yet happened in the church where Rev. Martin serves, but it is a fact of life in our denomination.

A number of CRC classes in the USA and Canada have already dealt with overtures and protests that desired to have the '85 synod overturn the '84 decision. Most of these actions by consistories and individuals were rejected because they produced no new evidence to warrant a reconsideration of the issue.

Authority of Scripture

Rev. Martin also wrote: "More basically, we have to face the fact that this women's 'decision' is an issue of the authority of the Scriptures."

I wonder whether he makes this judgment to persuade readers that only those identified with "the orthodox wing" (Rev. Martin's term) respect the authority of Scripture. Do Rev. Martin and his colleagues in "the orthodox wing" really believe that all those who differ with them on the issue of women-in-office are out to destroy the authority of God's written Word? Are they unable or unwilling to concede that those outside their group also take Scripture seriously and try to practise what they ("the liberal wing") understand Scripture to mean? ("The liberal wing" is a term used by Rev. Martin to label those who do not share his views.)

Rev. Martin's judgment is probably born out of frustration that his own position was not accepted by a majority of synodical delegates.

Intelligent, thoughtful, perceptive believers who do not support "the orthodox wing" in excluding women from office are not, therefore, enemies of Scriptural authority.

Cultural and Psychological Factors

While listening to the entire discussion at synod, it became clear to me (and others) that the matter of women's ordination is as much a cultural and psychological issue as it is a theological issue.

A majority of delegates sensed that they could not force 774 organized Christian Reformed churches into a single, ideological mould. The cultural situation in which each church finds itself, and the psychological readiness (or unreadiness) of each congregation to accept (or reject) the idea of women deacons were factors that could not be ignored by synod. Because the CRC's in Charlottetown, or Lethbridge, or Dutton, or Doon might not be ready or willing to ordain women in the next 20 years (or ever), nevertheless a church like LaGrave Avenue in Grand Rapids voted 177-100 recently as being in favour of women deacons, and the Third CRC in Denver has ordained a female deacon.

Failure to recognize that Christian Reformed Churches in North America are diverse — culturally, educationally, psychologically — only leads to demagogism, bigotry, and intolerance. In matters of practice and custom, each congregation is influenced by its own

Continued on page 4 ...

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.
Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

me a plain Calvinist?

Bastiaan Nederlof,
Victoria, BC

Bandaid comes too late

After reading "Letters" in C.C., February 15, 1985, the question seems to be in order, why Rev. Ken Baker, Johanna Peetoom and Leo Smit wrote so late in time. I think they owe it to readers of C.C. to explain why they did not write 7-8 years ago, when division in the CRC started to raise its ugly head, and women in Michigan began to organize and divide. That caused a lot of justified hurt in the denomination.

The division started around 1978, the concerns started as late as 1984.

I think the bandaid of the above-mentioned writers comes too late and is not of the right kind. The adhesive of love is missing. That is why it fails every time it is applied.

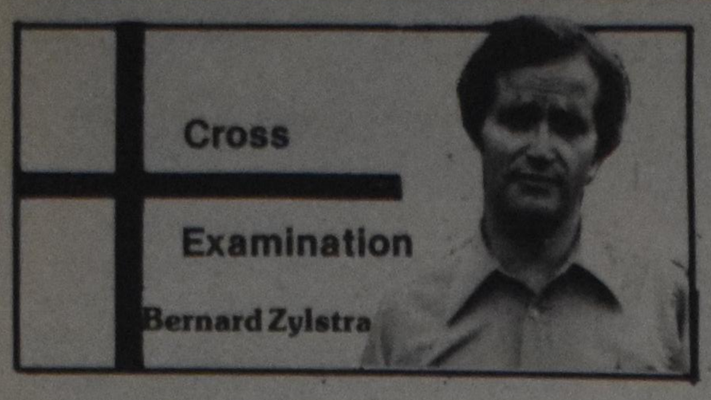
Human beings must deny their desires (Rom. 12:2). God's will must be done (1 Cor. 11:1, 1 Cor. 13:1,2,13). Dear people of the Lord, pray for the Spirit of discernment, who always leads to the Word. And then pray for obedience!

E. Ennema,
London, Ont.

Pontius' Puddle

THERE'S A STAR. LET'S EACH MAKE A WISH.
I WANT A NEW VIDEO GAME AND ALL THE FLIES I CAN EAT!
AND I WISH THAT EVERY CREATURE ON EARTH COULD EXPERIENCE GOD'S LOVE AND FORGIVENESS.
YOU REALLY KNOW HOW TO MAKE A GUY FEEL SLEAZY!

Society



Changes in the Apartheid system?

Bernie Zylstra

The South African practice of Apartheid is increasing in the news again. Within the church world, it has become common to describe the theological descent of Apartheid as a heresy.

Last year's constitutional changes establishing parliaments for South Africa's 2.8 million people of mixed race and its 850 thousand Indians, were countered by systematic opposition on the part of United Democratic Front (UDF).

What is the UDF?

The UDF led a boycott of the elections that resulted in less than a third of the eligible non-whites casting ballots.

At the 1983 World Council of Churches meetings in Vancouver, Dr. Allan Boesak and the Rev. Desmond Tutu were given a world platform for their critique of apartheid. Boesak, a graduate of the Reformed Theological Seminary in Kampen, The Netherlands, is president of the World Alliance of Reformed Churches. One of his most recent books has the fascinating title *Black and Reformed: Apartheid, Liberation and the Calvinist Tradition* (orbis, 1984).

Rev. Desmond Tutu has been an eloquent anti-apartheid spokesman for years, particularly opposing investment by foreigners in the South African economy. Last year he was appointed as the first Black Archbishop of the Anglican Diocese of Johannesburg, and then to top it all off, he was given the 1984 Nobel Peace Prize.

More positive indications?

While these things were going on, the Afrikaaner government in Pretoria seems to be making some positive overtures towards the Blacks, of whom there are 23 million. The real thrust of the government's apartheid policies is the place these 23 million Blacks in several homelands in the general areas where their respective tribes have been living for centuries. The argument behind these policies is the one used in the United States after the Civil War of 1861-65 — "separate but equal." In other words, the various Black peoples — Zulus, Xhosas, Vandas, Tswanas, etc. should be given the right to develop on their own terms, and that requires giving them their own "politically independent" homelands.

In my view, any sign of basic change in the apartheid conflict must be a change in this homeland policy of Pretoria.

The idea of "separate but equal" here is an illusion if we look at the South African economy. That economy is indeed dominated by the Whites (both the Afrikaaner and the English-speakers), but it is dependent throughout on Black labour in industry and agriculture. It is interesting to note that South Africa's largest "metropolis" is Soweto. It is not to be found very prominently on any maps, but it is the urban home for at least 1.5 million Blacks whose workers are moved to Johannusburg early in the morning and are moved out again at night. Soweto is not part of any homeland, yet thousands of its residents have been living there for generations. They are an integral part of South Africa's economy, as are their counterparts in "Black townships" located at the edge of every substantial South African city. The South African economy is marked by ruthless discrimination but not by separation.

In this context one might think that the recent overtures of the Pretoria regime are positive signs for change. The banning orders of Dr. Beyers Naude were lifted last year. Ginsberg, in prison for 21 years because he fought for Black rights in the early 60s, was freed and allowed to go to Israel. Nelson Mandela, also in prison for more than two decades because of his leadership role in the African National Congress, was recently permitted an interview by a British parliamentarian.

However, no one should be fooled by such window-dressing gestures. What is needed is something much more fundamental. *The White regime must recognize that citizenship does not depend on race.*

Why is it so hard for South African Whites to come to this recognition? Is the real problem in South African one of race? I do not think so.

The real problem is a 500-year legacy of a sense of superiority on the part of "Christian Westerners" towards practically every non-Western nation, people or tribe. That sense of superiority became politically relevant when Columbus discovered the Americas. In 1492 the world entered "the Columbian Epoch" in which "Christian Europe and later "Christian" America became the centres of international politics, establishing their Spanish, Portugese, Dutch, British, French, Russian, German and American empires throughout the world's continents.

The presence of Whites in South Africa is a remnant of the Columbian Epoch. Whites have a right to remain there, but they do not have the right to dominate the indigenous peoples within the territory over which they exercise jurisdiction.

One day the Whites will learn that — violently or non-violently — the choice is largely theirs!

Bernard Zylstra is President of the Institute for Christian Studies in Toronto, Ont.

Martin's "orthodox wing"

... continued from page 3.

historical conditioning.

Allowing for local option is a fair and reasonable solution to the emotionally laden issue of women's ordination. Synod's decision, while not perfect, does respect the conscience of both proponents and opponents. It is time for "the orthodox wing" to live with the decision synod made, for no one is forcing them to change their ways. It is necessary for the peace and unity of the church for these fellow Christians to stop fanning the flames of schism.

I respect synod's decision. In the years to come, as attitudes slowly change, it will prove to be in the best interest of the CRC.

Martin LaMaire,
Oak Park, Illinois

Moon Wars

Continued from page 1.

In response to the thousands of queries about Procter and Gamble's link to Satanism, the company's public relations department sends out a small package containing material explaining the history of its corporate symbol. Included are testimonials from Billy Graham, Jerry Falwell, the Southern Baptist Convention, and the Episcopal Diocese of Southern Ohio. All of these reject the rumour and give witness to the company's good reputation.

A letter from the producers of the Phil Donahue Show denies that a Procter and Gamble official appeared on the show. Anyone who claims otherwise, it says, "is either lying or hallucinating."

On July 1st, 1982, Procter and Gamble announced its first lawsuits. Among the defendents were two distributors for Amway Corporation and a distributor for Shakies, both of which sell competing products. In January of this year, the Ontario Provincial Police began their own investigation into the source of the rumours. Procter and Gamble vows to sue anyone responsible for spreading the Satanism story.

But that may not always be easy. In western Pennsylvania, for example, a Sister Domtilla signed her name to a note urging other Christians to boycott Procter and Gamble after finding one of the anonymous leaflets in her mailbox. Sister Domtilla's note and others like it ignited a blaze of angry consumers. In one month alone the company received 1,600 calls from people in her area.

Sister Domtilla has since conceded that she erred in believing the leaflet, but that is small consolation for Procter and Gamble. Besides, says one company spokesman, "It's pretty hard to sue a nice nun."

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Pensive Dutchie — What does Christ have to do with culture?

Syrt Wolters

Remember Dr. Klaas Schilder's definition of "culture" which I quoted in my last (English) article? I should like to make a few comments on that definition. For those who missed Schilder's definition, I'll repeat it here, hoping that the printer will typeset it in one block:

Culture is:
"the systematic endeavour toward the aggregate of exploitive labour to be successively produced by the sumtotal of human beings who have assumed the task of disclosing the potencies lying dormant in creation, as in the course of history these potencies come within reach, of developing them in compliance with the laws of their individual natures, of placing them at the disposal of all, both near and far, in submission to the norms of God's revealed truth, in order to make the treasures thus acquired serviceable to man as liturgical creature and, subsequently, to place them, together with the now more thoroughly furnished man, at the feet of God, to whom be all praise forever more."
(From K. Schilder's *Jezus Christus en het Cultuurleven*, 1932).

To many Christians "culture" is confined to what is known as "fine arts" and activities in the world, the Christian should stay away from, such as dancing, drama, etc. But, if we soak up in our minds Schilder's definition, then it becomes clear that culture includes ALL man's activities. If we consider "culture" as "developing" things, then the concept becomes universe-wide!

When we read the story of creation, then, after the sixth day, God rested and, overlooking everything He had made, found it "very good"! But — inspite of it being "very good" — we should not overlook the fact that God created everything as in a "bud." Very good, but *not developed to its potential*. That's why God gave Adam the *cultural* mandate, "Till the earth and have dominion over it!" In giving the commandment, "Till the earth," God did not give Adam a spade or a hoe to work the ground: Adam had to "invent" these himself. That is culture.

We find this in our words, *agriculture* and *horticulture* and even *culture* to make yogurt. Culture, then, is "development to its potential." Development of the creation according to the laws which God has set for it. Also development for the sake of God Himself. We must develop "nature" in such a way, that God, the Creator of it all, smiles at His image-bearer, when He sees it being done as He meant it to be done.

Everything God has made He made for His own glory. There is no other authority to whom He could "dedicate" it. It is all dedicated to Himself! As far as I can see, that was the sole purpose of Creation. Man received a role in this gigantic drama. He is, as it were, representing God Himself as "image-bearer." Man is the crown of the entire creation. He was the only creature capable of performing that beautiful task of "cultivating the creation." Thus, when man fell in sin, the possibility of God-glorifying culture vanished. God's plan with creation was doomed to failure! Instead of having the creation develop to God's glory, man developed it to his own benefit.

But praise God for ever and ever — He did not let go the work of His hands. He rescued His own creation by saving man out of the power of the devil. He sent His own Son Jesus Christ to pay the bill incurred by sin, and restore His image-bearer to his or her original position in the driver's seat.

And again the mandate is, "Develop the creation to my glory," says God. In Christ you have been made capable of serving me again. In principle man is living under the law of the Kingdom again: Love God above everything else and your fellowman as yourself. Everything must again be based on that basic constitution of Christ's Kingdom: Love.

Jesus says it in simple language, "Don't worry about your food and drink; Seek first the Kingdom of God, then your bread and butter will be yours as well." (Matt. 6) Therefore, salvation is not in the first place meant to bring us to heaven. Our going to heaven is a "fringe-benefit," a beneficial side-effect. If our going to heaven would be the main purpose of salvation, then the gospel would be turned upside down. God would be our servant, instead of us being His.

Theoretically and confessionally we all agree with this. After all, aren't we Calvinists? Isn't this concept of living and working to the glory of God the heartbeat of Calvinism? So the answer to the question, "What does Christ have to do with culture?" is: Everything.

Abraham Kuyper put it this way, "There is not a square inch in the entire universe of which He does not say: IT IS MINE!"

Syrt Wolters owns and operates a barbershop in the Empress Hotel in Victoria, BC

CCEF celebrates tenth anniversary

... continued from page 1.

children's choirs made up of local Christian elementary school students. And both allowed much audience singing, competently accompanied by St. Catharines, Ontario organist Chris Teeuwsen. (Teeuwsen also played a solo organ work at the Hamilton rally). The Chatham rally enjoyed the voice of Carl Kaiser, Calvin College Music Department faculty member and former operatic tenor.

Despite the tenth anniversary optimism, Vander Velde is concerned that CSI texts are not being used widely enough. "I hope we have a tremendous amount of money given by individuals to get more tools into the Christian schools," he says. "There are schools that aren't buying them because they can't afford them, or because certain things don't suit certain schools." He also acknowledged that some prefer materials from Toronto's Curriculum Development Centre (CDC). CDC takes an "integrated" approach to curriculum.

Vander Velde admits the books are expensive. He cites *Man in Society: A Study in Hope*, a loose-leaf binder text aimed at Canadian grade 12 students, and written by Canadian educators. It costs $33,000 to produce. However, CCEF intends to press on and hopes to have as many as 50 directors by the end of this year.

Vander Velde hopes there will come a time when "as soon as a new book comes out, you may purchase one copy per student and CSFI will pay for that invoice the first time around. You just pay shipping. We need to get texts into the schools."

He adds, "The biggest joy I have is the grass roots support. It's not just raising money; we want to promote Christian education in the broadest sense of the word."

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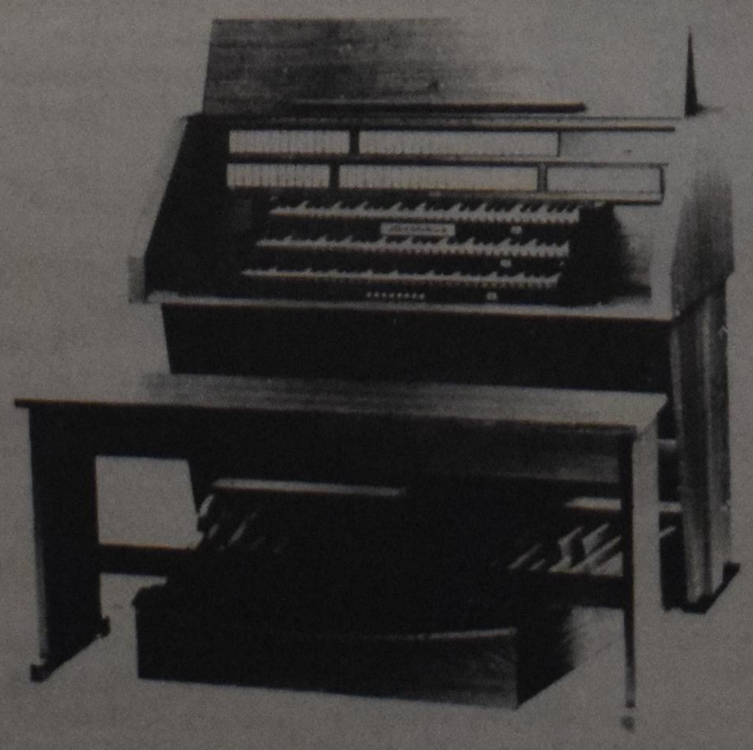

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Church

Marian Van Til, page editor

Westminster West offered building grant challenge

ESCONDIDO, CA — In December Westminster Theological Seminary in Escondido, California was offered a $250,000 building fund grant as a challenge to raise by April 1, 1985 the additional gifts needed to pay off *in full* Phase I of its building program.

The donor has promised the seminary up to $250,000 as a "matching fund" from which $1 will be paid for every $2 given to the building fund before April 1. Thus all gifts to the building fund will be increased 50% as long as they are received by April 1.

Phase I of the seminary's building program included development of an 8.6 acre parcel of land and a 23,000 square foot facility. The building houses the library, all faculty and administrative offices, a bookstore, a student lounge, and four classrooms. The seminary moved to its new building and campus in January of 1984 after four years of renting office space in a nearby city.

Currently the seminary serves 105 students from 60 colleges and universities, providing studies leading to accredited Master of Divinity, Master of Arts in Religion, and Doctor of Ministry degrees.

Church of England suffering from shortage of clergy recruits

LONDON, England (EP) — The Church of England has begun to campaign to attract more men to the priesthood. A massive literature distribution campaign, designed to stimulate interest in Anglican priesthood, is underway. The distribution will involve the nation's 12,000 clergy, as well as chaplains in the armed forces, schools, and hospitals.

Although about four million Britons are unemployed, the number of men accepted for clergy training has declined drastically in recent years. In 1983 only 303 were accepted, down from 350 the previous year.

Theological colleges, suffering from the shortage of students, are receiving temporary financial aid from the church.

Church aid in Ethiopia reportedly easing religious repression there

ADDIS ABABA, Ethiopia (EP) — Emergency famine relief, much of it from Western church groups, may be responsible for an easing of church harassment by Ethiopia's Marxist leaders. "The government just can't afford to treat them as badly as before," explains a West European diplomat.

Members of Mekane Yesus, an Ethiopian evangelical church founded by Swedish Lutheran missionaries in the 19th century, say detentions and church closings have slackened since October, when emergency relief began arriving in Ethiopia.

It is assumed that the pro-Soviet government realizes that aid from Western church groups may be jeopardized if persecution of Christians continues.

According to the Lutheran World Federation, government officials took over 348 churches in one synod and closed 180 churches in another between 1980 and 1983.

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Pastoral Pondering

The need for greater interaction with the preached word

Ken Baker

In the congregation which I serve the Word of God is studied in many settings throughout the week. Not including Sunday School and Catechism classes, I am aware of 13 fellowship groups where Bible study takes place.

Such "Word-oriented" activities and fellowship are typical of Christian Reformed churches, and that's a good sign. It bears testimony to spiritual vitality, to a desire on our part to "let the Word of Christ dwell richly" in us.

Structured sermon discussion needed

Now I would like to plead for greater interaction with the PREACHED Word, that is, for sermon discussion. Oh, I realize that sermons are discussed. They are the topic of at least limited discussion at many post-service coffee gatherings of family and friends.

But we do not "structure" sermon discussion as part of our extended worship experience on Sundays, nor as part of our weekly fellowship activities. We do not invite or encourage members to engage in sermon discussion. We leave it to each member to "take the Word and run with it."

I recognize at least three good reasons for encouraging and/or incorporating sermon-discussion into the fellowship menu of our churches.

Builds fellowship

First, I believe it would *build and unify the fellowship*. Under the structure that now exists in most CR churches, there are a variety of study groups meeting weekly, each doing its own thing. But communal worship is the central activity of the Church of Christ. In worship the entire community of believers — young and old — gathers to hear and respond to the gospel of the Lord. It is a Word geared to the needs and circumstances of the particular company of believers gathered for worship. It is a Word intended to rally the entire community to faith and obedience.

What better opportunity could we have for "Bible study" than *this* Word, from *this* passage of scripture, opened up specifically for *this* community of believers. I believe that sermon discussion would have a deep, unifying effect upon the fellowship of each local congregation. We have heard the Word TOGETHER. Now let's "run with it" together!

Enriches preaching's effect

Second, I believe such interaction would *enrich the preaching ministry*. It would do so by encouraging more active, disciplined listening to the Word. If I know that I will later have opportunity to reflect on this Word with you, then I will be inclined to listen more attentively. Since I want this Word to make as deep an impact on us as possible, I will want to listen actively, taking note of certain key points, discoveries, applications.

Rather than sitting back and relaxing with my peppermint when the sermon begins, waiting to be "moved and inspired" by the preacher, I will be carefully engaged in the proclamation. And I will most likely "get more out of it."

Promotes office of all believers

Third, I believe that sermon discussion *honours and promotes the office of all believers*. We preachers should be the first to acknowledge that no sermon "says it all." We seek to faithfully open the Word in a particular passage or text, underscoring the main thrust of the text. We try to make the meaning of the Word concrete by way of illustration and application. But then we must respect the maturity of God's new covenant community to "work out its salvation with fear and trembling," to flesh out further its implications for faith and life in the 1980s.

Here the office of all believers may come to beautiful expression. As those anointed by the Holy Spirit to be prophets, priests, and kings in Jesus Christ, we share insights. We further open and probe the Word, we help one another to understand better, and we "stir one another up to love and good works."

Next week: "Improving your preacher's mileage"

Rev. Baker is pastor of the Immanuel Christian Reformed Church, Hamilton, Ont.

Wycliffe reaching second thousand languages

DALLAS, Tex. (EP) — It took Wycliffe Bible Translators only 50 years to enter 1,000 languages for translation work, but entering the next 1,000 languages is expected to take less than half that long.

According to Executive Vice-President John Bendor-Samuel, the current growth rate for Wycliffe is 44 languages per year; at this rate the next 1,000 languages will take 23 years.

Bendor-Samuel is urging a further increase of Wycliffe's outreach. He wants to allocate 66 new languages each year; this would allow the second 1,000 languages to be reached by the year 2000.

Church News

Christian Reformed Church

Accepted

— to Prince George, BC, Cand. Albert Westerhuis

— to Clinton, Ont., Rev. Homer Samplonius of 1st, Edmonton, Alta.

Classis Meeting

Classis Chatham will meet in regular session on May 14, 1985, at 9:30 a.m. in the Tillsonburg Christian Reformed Church.

All materials for the agenda should read the **stated clerk, Dirk Miedema,** by April 1, 1985.

New Telephone

Rev. Herm Van Niejenhuis, Saskatoon, Saskatchewan; 306-653-4471.

Rime or Reason

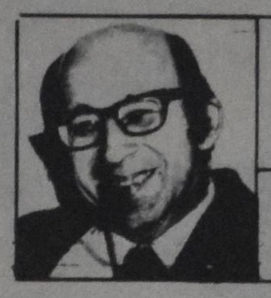
Ohno's council, bottle-necked,
faced a serious dead lock;
and some, terribly stiff-necked,
had the pastor in a headlock.

Klaas Sis

The one church universal,
I wanted you to be informed —
though it sounds controversial
is not Christian Reformed.

Sy Nodd

Political circumstances on the mission field



Pastoral letters

Rev. Leonard Schalkwyk

Requests have come in to write about missions and politics.

Even though I hesitate to do so, I do recognize the need to touch upon this subject in our age of confusion and delusion.

Much is passed these days as "Christian political thinking" that is tainted by the spirit of the age or even is influenced by Marxist views.

International revolution

Often unwittingly, Christians become a tool in the hands of revolutionaries. Later on these same revolutionaries persecute Christians who were taken in by the seemingly Christian ideals of their collaborators.

A prime example is Nicaragua. The regime of Somoza was not perfect, but he afforded freedom for missionaries to work in his country.

Then, the Sandinistas came. They wanted to take the land from the rich and divide it among the poor. Quite a few missionaries gave their blessing to the revolution. The Sandinistas won.

What happened? They proved to be communists whose aim it is to establish "a second Cuba." They destroy society by changing the *structure* of society. Now the land belongs to the State. Missionaries are working under restricted circumstances. The Christian Miskito Indians are brutally persecuted. The only synagogue in the land was closed. You can read all about it in a book by Humberto Belli, who first supported the Sandinistas, but later had to flee. His book: *Nicaragua: Christians Under Fire"* (See C.C., Dec. 14, 1984 and Jan. 25, 1985).

Did those missionaries not know the Sandinistas had Marxist tendencies? They knew. But they considered the Sandinistas "humanitarian revolutionaries." These revolutionaries did not prove to be as humane as their Christian sympathizers expected them to be.

Against the Revolution, the Gospel

What was the mistake those missionaries made? They forgot Groen Van Prinsterer's adage: "Against the revolution, the Gospel." Even non-communist governments in Latin America know this. They ask the World Home Bible League for New Testaments which they use in public schools. In Guatemala a gospel television organization has its hour-long program aired several times a day free of charge. In the New Testament do we not find a call to overthrow government or the social order.

Was Somoza a saint or his government so good? No, governments aren't perfect.

The Roman government was cruel, but it created a certain order: Paul could travel and spread the Gospel. Christians should thank God for governments that allow missionaries to spread the Gospel. In 1920 Johanna Veenstra was able to go to Nigeria and tell of Jesus because the French and the English had recently taken control of the Sudan. That is why the Sudan United Mission was organized. Johanna Veenstra went to a tribal area where missionaries had never been able to go because of tribal wars and headhunting. Those wars, and the eating of people were forbidden by the English and French governments. This is not a plug for colonialism, but for the New Testament practice of going, for Jesus, wherever a door opens.

Is religious freedom always the key issue on which to judge a government? Yes. But what about Central America? What if Marxist revolutionaries would improve social conditions, though not allowing religious freedom? Even if that were so, the poor would be worse off than before, for what does it profit a person to gain the whole world and lose his *soul?* To say that the communist Chinese have made some social improvements should make no impression at all on a Christian, as long as there is no religious freedom.

The present government in Chile has many faults, but, praise God, it allowed Rev. Boonstra to hold huge gospel rallies.

Someone may ask: should we than not be concerned about the *social* plight of the people? Of course, but the Gospel for *eternal* salvation comes first (the vertical line). We can help the needy with a deed-ministry, but the Gospel itself will be the leaven that will set people free. Paul did not call for abolition of slavery, but the very ferment of the Gospel had that liberating element.

Horizontalism

The sad thing is that some people do not learn from lessons taught by political history. Horizontalism (concerns for this world only) and Marxist-tainted liberation theology are having a heyday. The same Christians who pressured for a stop to the war in South Vietnam (thereby enslaving their brothers and sisters in Christ) pushed for "liberation" of Nicaragua.

These same liberation theologians denounce Marcos' regime in the Philippines, which allows missionaries a free hand. But the communist guerillas have an army ready to take over when chaos develops.

What should be our view as Christians? Is Marcos an angel? Of course not. What we should do is to thank God for those governments which allow missionaries to work freely, and trust that by the *conversion* of people, conditions will improve. The native Christians can apply the Gospel to their own situation, also in national life. But not by revolution.

The New Testament principle is very clear: a missionary should not get embroiled in politics (he is, by the way, a guest of the country), but should preach the Gospel. Then the ferment of the Gospel will influence society Christianly. Against the Revolution, the Gospel.

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ont.

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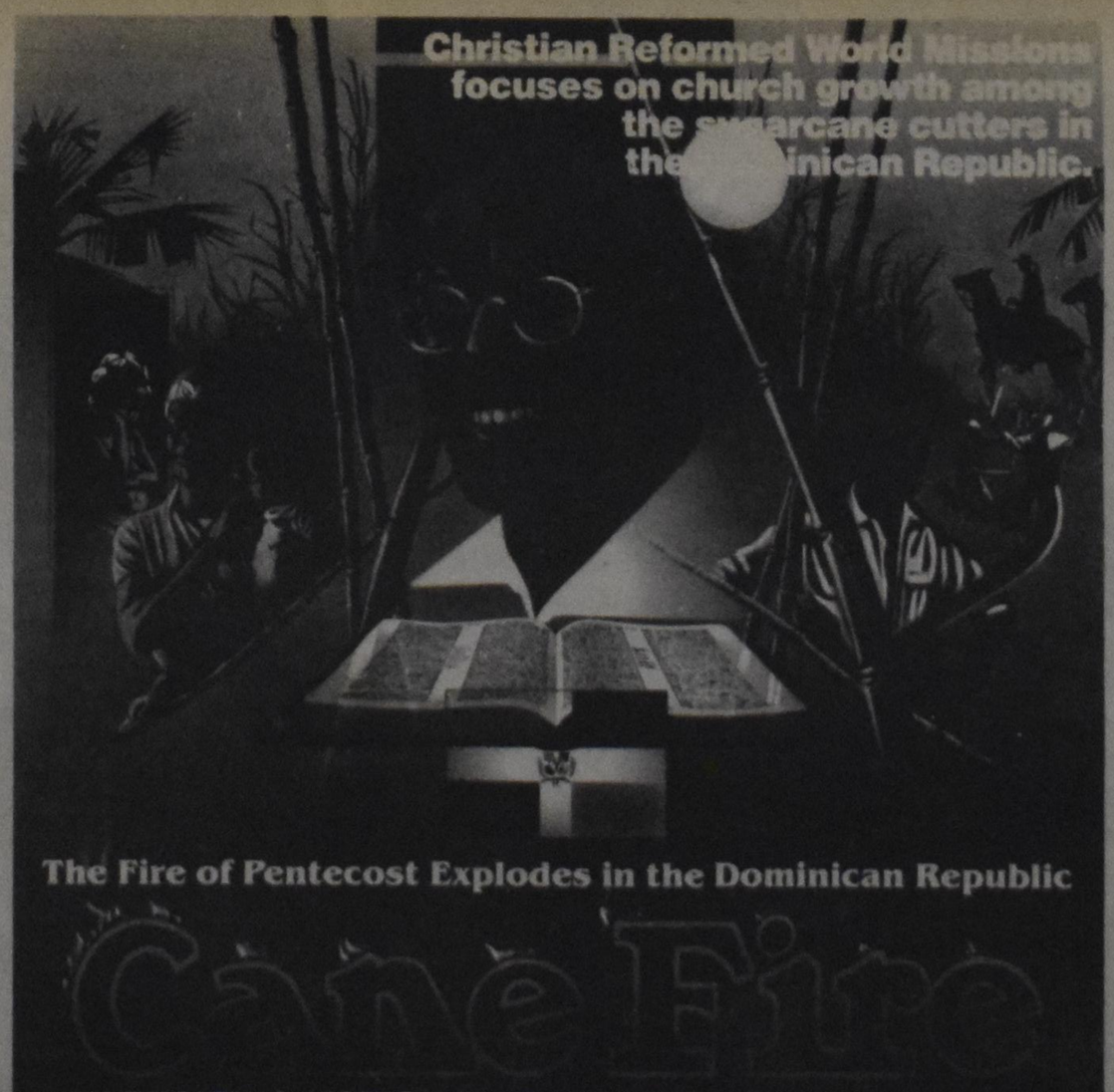

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Education

Henry de Jong, page editor

Calvin professor receives translation award in The Hague

GRAND RAPIDS, Mich. — The Prince Bernhard Foundation of The Netherlands has awarded its 1985 Martinus Nijhoff Award for Translation to Dr. Henrietta Ten Harmsel, Professor of English at Calvin College, Grand Rapids, Michigan.

The award was given for all of her translations but especially for her translation of *Good Friday* by Jeremias De Decker, which has just now appeared from Paideia Press.

Good Friday is a unique, book-length poem on the Passion Week. Its author, Jeremias De Decker, was a friend of the great Rembrandt, who painted De Decker's portrait (used as frontispiece in the book) and whose famous etchings Ten Harmsel uses to illustrate the corresponding scenes (e.g., Gethsemane, the Trial, and the Crucifixion) in the poem. It contains opening and closing explicatory chapters by Dr. Ten Harmsel and the entire Dutch poem in an appendix.

The ceremony took place January 31 in The Hague, The Netherlands. The foundation flew Dr. Ten Harmsel and her sister Jo to the event, which included a 7,500-guilder prize (approximately $2,000).

Dr. Ten Harmsel received her A.B. from Calvin in 1949, then went on to earn an M.A. at the University of Michigan in 1958 and a Ph.D. from there in 1968. She retired from the Calvin faculty on December 31. Her retirement at this time is partially

Dr. Henrietta Ten Harmsel, 1985 Nijhoff Award recipient

motivated by her desire to do more translating.

Miss Ten Harmsel's knowledge of the Dutch language began in her girlhood home in Iowa, where her parents — immigrants from Holland — kept the language alive for many years.

Although Dr. Ten Harmsel's dissertation at the University of Michigan dealt with the novels of Jane Austen (and contributed to her many years of teaching the British Novel at Calvin College), she began to spend her "research time" on translating from the Dutch.

Professor Austin Warren of the University of Michigan became highly interested in the Dutch poetry she showed him and encouraged her to go on translating. She soon became intrigued with one of the best poets from 17th-century Holland, Jacobus Revius, and won a grant from the American Association of University women to work in Utrecht for a year. She there finished a book of Revius poems, published in 1968 by Wayne State University Press. Several of Revius' moving lyrics are comparable to the poetry of the great metaphysical poets of 17th-century England.

Ten Harmsel's work with 17-century Dutch poets continued, and resulted in various publications in journals and in books. Suddenly, however, she found a new interest in the enchanting verse of Annie M.G. Schmidt, a children's poet widely read in Holland and all over Europe. This interest led eventually to the publication of *Pink Lemonade*, a collection of translated poems which has become very popular in this country (Eerdmans, 1981).

Miss Ten Harmsel's article on Annie Schmidt and her poetry appeared in the distinguished journal *Children's Literature* published by Yale University Press.

Good Friday centres in a vivid moving way on the suffering of Christ. It affords meaningful devotional reading for Lent, unusual combinations of images from the Bible, and choice materials for ministers, Bible leaders, church libraries, and anyone interested in religious poetry and art.

Dial-a-Teacher

Henry de Jong

For $85 a family a year, Vancouver students having trouble with their homework can get instant help from a qualified teacher simply by dialing a telephone number.

The service, dubbed "Homework Helpline," was developed by Lynn Wilkinson, a former librarian and widowed mother of three teen-age children. She was looking for a way "to keep students motivated by helping them quickly" and to give herself a job at home so she could spend more time with her children.

Although enrolment in her service has been slow (about 80 students in five weeks), she is so confident it will catch on that she has offered her start-up expertise to people in other B.C. cities and Alberta.

"It's a kind of low-key franchising," she says.

She has a group of 15 teachers who are available from 6 p.m. to 9 p.m., from Monday to Thursday. They are paid $15 an hour for the time they spend on the phone answering students' questions and are guaranteed a minimum amount.

"It was really frantic before exams," she said. The mathematics teacher has been the busiest, answering questions in calculus, geometry and algebra.

One parent, Elsie Slaney, said in an interview that it is upsetting that parents have to pay for additional help, "but it's something we're going to have to face because teachers are so pressured."

She said her daughter, Naomi, 17, dropped out of Grade 12 algebra because no one appeared to be available to help her.

Marcus Stroobosscher, principal of the Smithville District Christian Highschool, does not think that the service is of much value. A student with problems, he says, is best helped by a tutor; someone who can sit down with the student to help him/her to look over the materials at hand. And in any case students can and do call each other and their teachers when they suddenly run stuck.

He certainly would not pay $85 for something that should be an integral part of the school system.

Homework habits revealed

Elementary and high school students spend about 5.4 hours a week on homework, says the U.S. Census Bureau. The survey, conducted in 1983, found that girls generally study more than boys; black and Hispanic elementary students study more than white students; and private school pupils study more than those attending public school. The survey also noted that students in elementary school get more help with their homework from parents than do high school students.

Etiquette

Have you ever been in a situation where you were not sure as to how to act or sure about what to say? Knowing the correct "etiquette" is something we learn either by watching others or by being instructed by others.

We can all agree that it is important to show courtesy towards each other because if is through our behaviour that we tell others who and what we are. Other people judge us by the way we look and behave. These make the first impressions on others.

Our children, too, care very much about what others think of them. There is nothing wrong with that for we believe that God's creatures (people) are unique. When the Lord stated that we love our neighbours as ourselves, that also included loving ourselves. This does not mean that we should be conceited. But we must love ourselves and do for our neighbours what we would for for ourselves.

This love and respect for our neighbours and ourselves can be expressed in good and proper etiquette which our culture has found satisfactory.

It is the responsibility of parents and teachers to instruct children in these courteous behaviours. The proper greeting either on the telephone or in person, common expressions of good manners such as please, thank you, excuse me, pardon, and may I, are some of the subject material in etiquette. Other topics are proper eating manners and appropriate clothing selection. We and our children were not born knowing these things but must continually practise these courtesies.

We, as Christians, do not want only to make a good impression on others but we want our behaviour to be beyond reproach. We are to be a light on a candlestick also in our behaviour. Our etiquette must agree with the Word of God and should measure up to its requirements.

from Brantford Christian School Newsletter

(advertisement)

INSIDE ICS ICS ICS

One of our goals at ICS is to teach students a philosophy of life which will enable them to combine their Christian commitment with their role in society. Through the Master of Philosophical Foundations degree students are exposed to material that encourages and fosters this process. Occasionally we wonder: Is it working?

ICS alumnus Steve Shaw is now in Cambridge, England. Steve is an excellent example of the ICS philosophy at work. Steve works two days a week for College House in Cambridge (CHIC) teaching worldview courses to university students and young adults. He also dabbles in the book business, selling reformational materials, and is completing his Master of Philosophical Foundations degree thesis.

Steve is also active in England's highly successful Greenbelt festival. Greenbelt is a yearly affair which features Christian arts and music, attracting up to 20,000 people during its three days. Steve gives seminars and plays guitar with the popular Fat Band.

Steve came to ICS in 1981 after completion of a Bachelor of Divinity degree at London University in England. He saw the need for a biblical Christian philosophy of life and decided that Dooyeweerd and the ICS approach were real answers to the questions he faced.

Steve studied under Jim Olthuis during his ICS years. He is writing his thesis on the ideas of English theologian John Hick, a man who rejects the incarnation of Christ, calling it a myth. Steve sees this as a crucial issue to Christianity and is building his thesis on a rejection of Hick.

After completion of his master's degree Steve hopes to enrol in London University's Ph.D. program.

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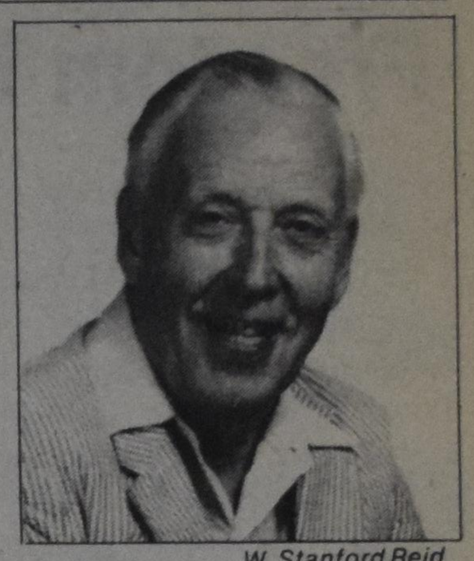
Issue

Christians should be involved!



W. Stanford Reid

W. Stanford Reid

As one looks at the western world today one thing which cannot but impress itself upon an observer is the fact that there seem to be few moral standards governing personal or corporate conduct. Not only is general support given to various hitherto condemned practices such as abortion, but "meism" seems to be the general basis for human action. Recently a book appeared on the market advocating personal selfishness as the true and proper approach for the individual. One cannot but ask: where has Christian influence gone in all of this? Does Christianity no longer have any impact upon the morals and customs of the western world?

Salt and light

According to Christ's teachings, Christians are to be the salt, the light and the leaven in society. They are to be the ones who will give meaning, guidance and dynamism to the individual and to society as a whole. But as one looks at the situation today, one is faced with the fact that the Christian moral standards set forth in the Bible seem to have little influence, even in the so-called Christian nations. And when one asks why this is so, one has to admit that it seems to be so, largely because Christians are not working at their God-given duties in society. They seem to follow a policy of non-involvement. So often when asked why they are not taking steps to change things, the reply is: "I think it is bad, all right, but I do not want to get involved."

What is the reason for this attitude? As one talks to many Christians one often hears the phrase "the separated life." The present writer has on more than one occasion been told by a Christian that since he or she has been called to be a Christian that he/she has sought to live a life separated from the world. The Apostle Paul called on the Corinthians to come out and be separate and touch not the unclean thing (II Cor. 6:17) and this is what all Christians should do. Therefore, Christians should hold themselves aloof from all that is not specifically Christian. As one man put it recently, in a national election, while he agreed with one of the Christian candidates completely on his ideas, he could not vote for him because he was not a member of a Christian party. With this approach he rejected the idea that any political party without a specific Christian commitment could accomplish God's purposes. One cannot but wonder what he would have thought of Isaiah's view of the place of Cyrus in God's plans for Israel. (Isa. 45:1-7).

Involved from the beginning

This historic position of the Christian Church with regard to this matter has been rather different from that which is apparently current in many Christian circles today. From the earliest days of the Church, Christians have been very much involved in society. This was true even when the early Church was under persecution by the Roman government, but after Constantine accepted Christianity and made it the imperial religion, early in the 4th century, the church had a powerful impact upon society. True, not all society nor all the emperors were Christians, but the influence of men such as Chrysostom, Ambrose, Augustine and many others brought about radical changes in society. Christians did not fear to become involved in the social problems of the day.

During the following millennium this was even more the case. Throughout the Middle Ages the Church was the dominant factor in society, even kings, such as John of England and the Emperor of the Holy Roman Empire, finding it wise to do penance before the pope. While many may object to this idea of church supremacy, it was also the church which tended to alleviate the lot of slaves, and which established The Truce of God, that stopped so much of the fighting at least over the weekend, in order that people might worship in peace. It was men such as Bernard of Clairvaux who were prepared to call even the mightiest in the land to account for their evil practices and their crimes.

Calvin's example

The Protestant Reformers of the 16th century had a somewhat different approach, for they rejected the medieval idea that the Church was above the state as its master. But with the revival of the preaching of the Gospel of Justification by faith and the sovereign grace of God, they also stressed the importance of Christians taking an active role in the society of their own day. It is no accident that Calvin, for instance, was the secretary of the committee which revised the laws of Geneva. And we see the impact of people such as the Puritans on a country in terms of educational policy, care for the poor and political organization and action.

In the 18th century Evangelical Revival in Britain and the Great Awakening in the New England Colonies the same impact is noticeable. With the revival and renewal of the doctrines of the Reformation, great stress was laid upon the importance of Christians recognizing that in all aspects of life, both individual and societal, Christ is Lord so Christians must serve Him in all things.

The outcome of this was that Christians recognized that they had a responsibility to strive for reform wherever the laws were contrary to justice and equity. On this basis the group, later known as the Clapham Sect, (led by William Wilberforce), fought for the abolition of slavery within the British Empire and succeeded in having it outlawed in 1833. Similarly one of the major forces in fighting slavery in America was the Christian community in the population. But the fight was not only against slavery. Christians such as the Seventh Earl of Shaftesbury fought on behalf of the exploited factory worker. And it is well to note that many of the early trade unions were founded by Christians to battle unfair labour practices. In the 19th century Christians were heavily involved, and when they could not accomplish what they wanted to do because of opposition, they organized their own trade unions, education organizations and even political parties, as happened under Abraham Kuyper in The Netherlands.

At the same time, however, there was a growing insistence in some circles that Christians should not be involved in society's problems. This was partially the result of the continuation of pietistic Anabaptist views set forth in the Reformation, but also partially because of a current view of "worldliness" which appeared in the thinking of other groups such as the Darbyites, later known as Plymouth Brethren. This attitude was further strengthened by some of the teaching of the Keswick movement. And this had tended to have a major impact upon much Christian thinking ever since, Christians should not get involved in "the world."

As a result of this Christian "other worldliness," Christian influence in most nations formerly regarded as Christian has largely disappeared. Marxism, materialistic evolutionism, sheer irrationalism have all but taken over. The idea of there being such a thing as a Christian nation is no longer held by any but a few, and they seem to be getting nowhere in propagating their views. The Christian withdrawal, despite the efforts of TV evangelists and preachers and various other Christian media broadcasters, seems to have resulted in a general rejection of the Christian ethical standards as well as of the basic Christian doctrines.

Results of apathy

Some will no doubt object to this pessimistic outlook on the situation, citing the Moral Majority in the U.S.A., the Christian broadcasting networks and the like. But as we look at the actual situation what do we see? In the principal institutions of education, Christianity has been discarded, and one Canadian university is now putting on a course which is specifically designed to ridicule and destroy all religious beliefs. Public prayers, whether in the schools or in other gatherings are out, for, as the apparently atheistic civil liberty unions are demanding, Christianity is to be limited to the small number who believe in it and public recognition of the existence of God is in conflict with religious freedom.

The result of all this is a rejection of Christian morality, unless the education in Christian values is provided by the home, which does not seem too common. Not only has crime increased rapidly and widely in many of the western nations, but the more obvious decline in morals has come in the open acceptance, even by some churches, of homosexuality, the tremendous number of abortions which take place each year and even in just plain dishonesty. After all, if one's only responsibility is to obtain what one wants without regard to others, why have any standards, for they may change with any change in the weather? The belief that there is a sovereign God who has set standards for man's behaviour has little or no influence on most people today.

It is not, however, only in the area of moral action that one sees this change. The turning away from Christian standards shows up very clearly in everyday life and action. The sense of personal responsibility in the work place and in the home seems to have largely disappeared in this "me" generation. The individual's responsibility even to take part in civic and national elections has been brushed aside as something boring and not worthy of much attention. So one might go on touching on various aspects of social life in this 20th century environment. And this has affected many Christians who not only feel that they should not be involved in "the world," but who have accepted the climate of opinion which is current today.

What is needed now is renewed Christian involvement in society. Christ was involved in the world in which He lived. True He did not found a political party, but He was always reaching out to others with healing powers, both physical and spiritual. One cannot but wonder if many of His present-day followers would be willing to be seen eating and drinking with "publicans and sinners." Probably not, for they would be afraid of being contaminated or of gaining a bad reputation among their fellow, uninvolved Christians. They often forget that Christ sent His disciples into all the world, not into nice little huddle groups but, as Paul put it, to become a Jew to the Jews, a Gentile to the Gentiles.

But this did not mean just to stand afar off and call people to repentance and faith. Rather they were to go into the world, to live in it with others, that by their examples they might bring others to the point where they would be ready to ask about the Christian's motivation. True, being involved in the world and its problems is not easy. Nor does it call for lectures by Christians to non-Christians, for that only turns them off. But as the Lord insisted, Christians have to be "as wise as serpents, but harmless as doves." The Christian by diligence, honesty, good workmanship, fairness and concern for others can show what it means to be a Christian, and how the Christian faith works in life, with the frequent result that an opportunity for witness arises.

Our world is in a sick state today, and the only hope is our Great Physician, but He does His work through His people in this world. Christians, therefore, have to face the fact that they have to become involved in this sinful world. They will achieve little or nothing for its healing by sitting back and saying "I do not want to be involved." They must become involved in every aspect of the world's life: its politics, its industry and commerce, its education, even its health and welfare. When they do this, as in earlier ages, they will begin to have an influence which will result in healing, but above all in the glorification of the Sovereign God.

Reprinted (with permission from the author) from Australian Presbyterian Life, July 1984. Dr. Reid is emeritus professor of History at the University of Guelph and a Presbyterian minister.

Feature

Freedom in obedience (2)

A search for norms in the Scriptures and in creation

Ed Vanderkloet

In the previous instalment, the author recalls how reformed life in The Netherlands used to require an adherence to principles and derived principles. The post-war "Breakthrough" movement said, "Forget about your biblical principles and derived principles, let's return to the Bible itself." This wave, although it had positive features, brought about a new kind of subjection, this time to personal views which supposedly came straight from the Bible. The author continues to address the question of how Christians can be involved in the affairs of the world without succumbing to false guidelines.

Last year February my attention was drawn to the doctoral dissertation by John Bolt of Redeemer College in Hamilton, which dealt with "The Imitation of Christ Theme in the Cultural-Ethical Ideal of Herman Bavinck." Bavinck, a contemporary and co-worker of Abraham Kuyper, was a towering figure in reformed theology. He wrote two substantial articles on the theme of the imitation of Christ, one at the beginning (1885) and one at the end (1918) of his academic career at the Free University.

The theme "The Imitation of Christ" is of great significance for the topic I am dealing with, since it pertains to our being *in* this world as Christians (including being involved in the affairs of this world) and yet not being *of* the world. A lengthy discussion of Bavinck's thoughts or of Bolt's thesis on them falls outside the scope of this article. But it is worthwhile to highlight some of his ideas on the imitation of Christ as it applies to our time.

No literalistic application

Bavinck rejects those who spiritualize the Sermon on the Mount and claim that Christ's injunctions only concern the disposition of the heart. "In the Sermon on the Mount Jesus unequivocally forbids his disciples to take a dispute to court, to repay evil with evil, to wreak vengeance, to hate an enemy, to swear an oath, to look at a woman lustfully, etc. In all of this Jesus means exactly what he says and says exactly what he means." We must not rob Jesus' words of their concreteness. But we must also "be careful not to press the words of Jesus too far, since he places these concrete deeds, which His disciples must imitate, before them in the form of images which no one can take and apply literally. This applies not only to the plucking out of one's eye or the cutting off of one's hand, but also to resisting evil, to turning the cheek, etc., as much as to the foot-washing command of John 13:14."

Comments Bolt, "It is this basic perspective which permits Bavinck to reject a literalistic interpretation of the Sermon while avoiding a radical spiritualization which does violence to the words of Jesus so that they come to mean the exact opposite of what they actually say. The Christian does not have the freedom to accept or reject the teaching of the Sermon on the Mount, but does have the *freedom to apply* the moral virtues and principles which the sermon illustratively concretizes in different ways depending upon the circumstances."

World renunciation

As to those circumstances, Bavinck has something to say that is of extreme relevance for us today. In his second series on the imitation of Christ, Bavinck rejects the idea that the early church's practice of world renunciation should be our example or ideal. Says Bavinck, "It is difficult to prove the contention that our position vis-a-vis our culture must be identical (to that of the early church) ... The ethic of the New Testament was written from the vantage point of an oppressed and persecuted body of believers" and because "the early Christians lived with the expectation that Jesus was returning shortly, that the present generation would be the last."

However, "the culture of the present is simply not saturated with heathenism in the same way and to the same degree that it was in the apostolic era. Although it contains many pantheistic and materialistic tendencies which attempt to gain the upper hand, *our culture does not find its origins in them* ... There is simply far too much in our present day culture that we gladly and thankfully accept and which we daily use and enjoy."

Bavinck, a contemporary and co-worker of Abraham Kuyper

World affirmation

Bavinck's emphasis on world affirmation for our time stems from his belief in the biblical doctrine of the Trinity. Christianity, rooted as it is in the redemptive work of God the Son, "has never pretended to be the source of all culture or even that it was its task to bring forth culture. On the contrary, the New Testament presupposes the Old Testament; redemption is accomplished on the foundation of creation; the work of the Son is bound to that of the Father; grace follows nature; rebirth can take place only after birth." Paraphrasing James 1:17, Bavinck writes, "All the products of culture, marriage, family, state, etc., are good and perfect gifts coming down from the Father of lights."

John Bolt comments here, "The norms and laws governing culture are therefore not found in Christianity as such. Human culture has a life of its own and is subject to its own laws, which are not discernible from the gospel as a new law, but can only be uncovered by man through experience and investigation. Bavinck thus rejects all biblicistic and gospel-monistic efforts to "christianize" social, cultural and political life." Or, as Bavinck himself put it, "it is not the study of Scripture but careful investigation of what God teaches us in His creation and providence that equips us for these tasks."

The Bible is instructive not prescriptive

What Bavinck is saying here is of importance to us. Of course, he does not imply that the Scriptures are irrelevant for what we do in politics, education and social affairs. On basic issues they are crystal clear, also today. But the Bible does not tell us that free trade is better than protectionism (no matter how much I believe it is), that codetermination is a must, that a controlled economy is always bad, that Western-style democracy is a divine imperative, that capital punishment is demanded by the Lord, and that $20 an hour is somehow better than another rate of pay. If the Bible were that precise, our course of action would be prescribed, and human freedom would cease to exist.

My thoughts on these matters are still hazy and I am certainly not stating here that I have found the final answer to all questions. The very purpose of my article is to do some exploring so that we can help each other in finding our way. We should do some in-depth thinking about whether, in our eagerness to be obedient to the Bible, we are not unwittingly and unwillingly falling into the "what would Jesus do?" trap, a trap that is not dissimilar to the one in which we find many of our fundamentalist-anabaptist brethren.

Against bandwagons

I must confess that I am getting pretty tired of the many demands which the Gospel or the Bible supposedly makes of me, demands that range from joining inter-church task forces (which invariably condemn investments in South Africa, testing of cruise missiles, etc.) to supporting affirmative action and daycare centres. I don't find these demands in my Bible, neither do I read there that we must invest in South Africa or test cruise missiles, though I

continued on the next page...

Art

Beast vs. beauty

Calvin Seerveld

If you are in Toronto and have an extra hour before March 23, and should like to see how a Christian artist speaks to "the art crowd" which knew him when he was a riotous punk star, go to the Mercer Union, 333 Adelaide West, 5th floor, and see the exposition by Gerard P. Pas (as in *n'est pas*).

There are simply three pairs of two water-colour portraits hung so that you can see that back of each painting is a huge colour photograph which comments on the painting. Behind the vacant-eyed fellow with twisted lips, who is touching a sore spot on his arm, is a photo of a person shooting drugs into his veins, and behind the woman who is alive and normal is a large photo portrait of a bride in white with flowers.

The point is: there is ecstasy and there is agony next to one another. There is beauty misplaced in evil, and there is strain and ordinariness in what is holy. Pas wants to face Christians with the realities they'd rather forget, and face the punk crowd with blessings they normally miss.

A second pair of paintings contrasts a figure portrait done in the style of Rembrandt (behind which is Grünewald's *Resurrection)* next to a figure painted à la Goya. Again, Rembrandt made angels ordinary to life and shows the warts we glorious image bearers of God know, while Goya knew men and demons and blackness with terrifying acuteness.

Gerard P. Pas is presenting the truth that there is "The Cain in Abel and the Abel in Cain," and has painted it for everybody who has eyes to see, hoping to startle us all into reflection that may bring wisdom. This is a young artist worthy of your interest. Pas is reaching people the church as a whole normally neglects, and Pas is telling us things we need to see said where few but angels tread. The gallery is open from noon to 5 p.m. from Tuesday to Saturday.

Freedom in obedience (2)

...continued from page 10

think both are desirable things.

Dr. H. Evan Runner, emeritus philosophy professor at Calvin College, Grand Rapids, warned against these things 25 years ago when he said that the Bible doesn't dictate directions, but gives Direction. In the meantime, it's astounding that certain organizations seem to have infallible knowledge as to what the Lord demands in terms of investments in South Africa and the testing of cruise missiles, whereas they hedge on such primary issues as the abortion question.

Why is it that so many Christians of almost every stripe jump on bandwagons of the Left as well as the Right, and fanatically defend their position as if they have a pipeline to heaven, whereas the very idea of Christian organizations (over against phony neutralism propagated by other organizations and educational institutions) receives scant attention or none at all?

Unity made possible

Bavinck was perhaps a century ahead of his time when he wrote down his ideas on the imitation of Christ. Of course, his proposal that we base our course of action on norms drawn from creation (God's *other revelation)* raises a host of new problems. But it does allow us to remain united in our basic, undoubted Christian faith, even though we come to different conclusions as to what we must do in the public arena of life. It allow us to sit beside each other in church praising the Lord for His marvelous salvation, without accusing each other of disobedience to the Word of the Lord, even though I think the national deficit is too large and somebody else thinks it is not.

Of course, this introduces an element of duality in the Christian life, the duality of the imitation of Christ in godliness, piety, rejoicing in our being the redeemed of the Lord, while differing perhaps as to what we should do in economic or political life. But, as Bavinck would have it, this duality should not be thought of as dualism. What is of utmost importance is testing the spirits that move in this world and that motivate people.

We could benefit from a more relaxed atmosphere if we did not always insist on fellow Christians agreeing with our standpoint when it comes to all kinds of details on which we may legitimately have different opinions. I am trying to emphasize especially that we should not attempt to read into the Bible things which are not there. I am also saying that the church — which, says Paul, is the pillar and bulwark of the truth, and as such must proclaim the *truth* — should never get embroiled in controversies over issues about which genuine Christ-believers have varying or conflicting ideas.

"The church should never get embroiled in controversies over issues about which genuine Christ-believers have varying or conflicting ideas."

A changing program

And that brings me back to the beginning of this two-part article, namely, the idea of principles (if not derived principles). It cannot be denied that the Bible contains a number of clear principles. Of direct and immediate concern to us are such principles as stewardship, responsibility, justice, mercy, respect for human life (born and unborn), repudiation of greed, limitation to authority, and others. From these rather clearly discernible principles of the Scriptures we must draft and continually redraft our programs of action.

That program will change and vary from year to year and from decade to decade, something which does not and should not concern us overly much, as long as it always reflects these principles (i.e., first things) that we so obviously find in God's revelation, both in the Scriptures and in the creation.

Ed Vanderkloet is a member of the Fellowship Christian Reformed Church in Rexdale, Ont. and is deeply interested in the development of Christian societal action.

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Alexander Graham Bell

"Mr. Watson, come here, I want you!" It's hard to imagine that these became Alexander Graham Bell's most famous words. They were Bell's very first words carried over his most important invention, the telephone.

It happened early in March, 1876. Alexander and his assistant Mr. Watson, were setting up the equipment to test a new transmitter they were working on. Each man was working in a different room of the same building. As Alexander was moving some equipment he accidentally spilled battery acid on his clothes and called out, "Mr. Watson, come here, I want you." You can imagine Mr. Watson's surprise when he heard Mr. Bell's voice as clear as if the two men had been standing next to each other!

Watson ran over the other room and shouted excitedly, "It was clear. I heard every word you said!" Alexander knew then that he had it. The instrument that could carry voices across miles and miles of space was a reality. It had taken Alexander Bell along with Mr. Watson two years of hard work and endless experimentation to perfect the idea of the telephone.

Although we all associate Alexander Graham Bell with the invention of the telephone, the greatest interest in his life was helping the deaf.

Alexander was born in 1847 in Scotland. His father and grandfather both spent their lives studying human speech and teaching the deaf to speak. Alexander's father developed a code of symbols whereby the deaf could learn the pronunciation of words. Alexander worked with his father and helped demonstrate this code of symbols called "Visible Speech." It was no wonder that young Alexander followed in the profession of his family.

After moving to Canada in 1870 with his parents, Bell continued on to Boston where he taught deaf pupils. He later opened a school to train teachers of the deaf how to use "Visible Speech." During these years he met and later married his wife. She had been his pupil and had been deaf since she was four years old.

Alexander also invented other devices which helped the deaf to communicate. Helen Keller once wrote that Bell's efforts had helped many, many people out of the loneliness of silence.

During his lifetime, Mr. Bell worked on many more ideas. His inventions stretch from the field of medicine to the wonders of flying.

Let's communicate: send a message

How do you share your ideas? Talking is the easiest and probably most natural way for you to communicate. You do it almost automatically. There are dozens and dozens of ways that people use to send messages.

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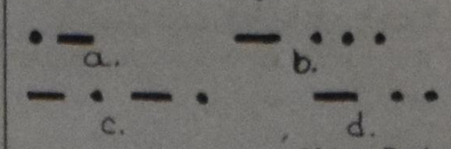
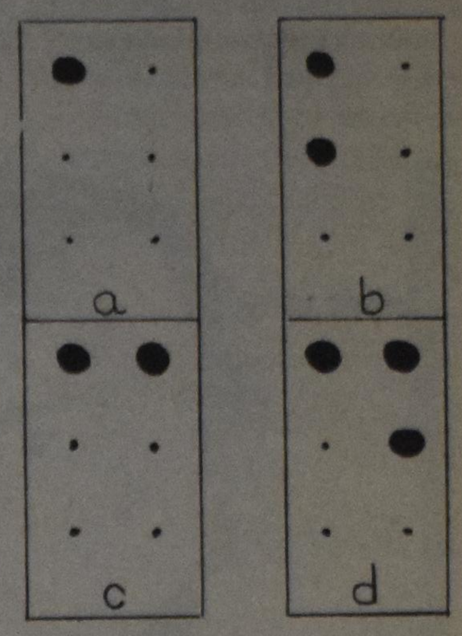


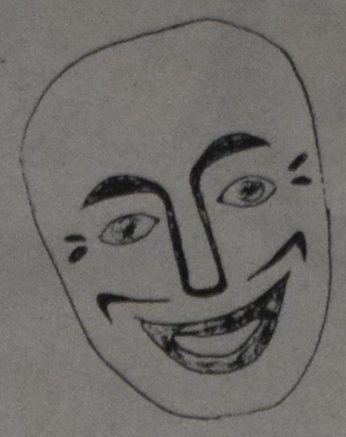
Morse Code

2. BRAILLE is a special writing for blind people. It is made up of a pattern of raised dots on a page which the blind person feels with her/ his fingertips. Each combination of dots represents a letter of the alphabet.

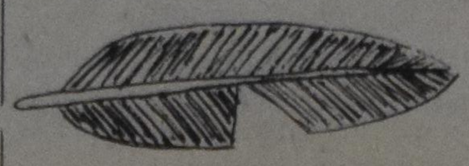


Braille

3. MIME is a type of acting. The actors tell us ideas using only their bodies.

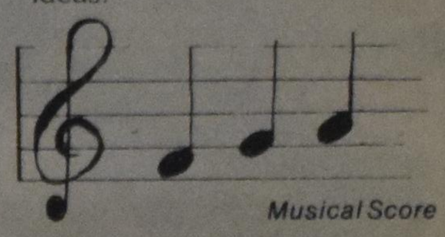

Mime

4. By using OBJECTS that have special meaning, a message can be sent. Indians used to send messages to each other by the way they wore their feathers.



Objects

5. A MUSICAL SCORE contains the symbols that a composer needs to share his ideas.


Musical Score

6. We use BODY LANGUAGE when we smile to show we are happy and pout to show displeasure.

Body Language

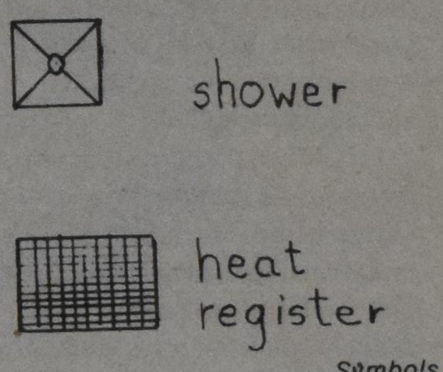
7. A referee uses his ARMS to send messages to the players and fans.

Arms

8. Deaf people use SIGN LANGUAGE to communicate their ideas. Hand positions are used for words and letters.

Sign Language

9. Architects use SYMBOLS when they draw building plans. The symbols tell all the things that go into the building.



Symbols

Send a message

Number the letters of the alphabet from 1 to 26. Then print the letter that corresponds with each number in the space above it. You'll be able to read Alexander Graham Bell's message. Try sending your own secret message to a friend.

13 18/ 23 1 20 19 15 14/
3 15 13 5/ 8 5 18 5/ 9/
23 1 14 20/ 25 15 21

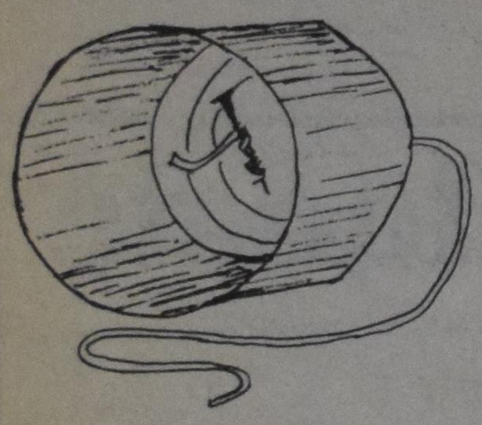
Hey kids,

Sending messages is something we do every day. We almost take the telephone for granted as it carries our messages. You might phone your friend with the message that you'll be late for her party or your Mom might call the bus station to ask when the next bus leaves town.

The next time you are with a group of friends, or when your family is all together, try to play this game about sending messages. It's called "Telephone." Everyone should sit in a circle. One person starts by whispering a message to the person beside her. That person whispers the message on to the next person and so on. The last person to receive the message says it out loud. Is the message exactly the same as the one that was started? Are you an accurate message carrier? Have fun!

Make your own tin-can phone

If you have a hammer, 3 small nails, 3 or 4 metres of heavy duty thread and 2 tin cans; you can rig up your own "telephone."



What to do

Hammer a small hole with your nail in the centre of the bottom of each can. Now pull the ends of the thread through the two holes and into each can. Then tie each end of the thread to a nail and pull the thread until the nail touches the bottom of the can.

What next?

Take one of the tin cans yourself and give the other to your friend. Stand far enough apart so that the thread is stretched tightly. Talk softly into your tin can while your friend holds the other to his ear. Take turns talking and listening.

How does it work?

You make the bottom of the can vibrate when you talk. These vibrations are carried through the stretched thread to your friend's tin can. This causes the bottom of his can to vibrate and he hears what you are saying.

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Mass Appeal

Rated **P***arental* **G***uidance*
Stars Jack Lemmon, Zeljko Ivanek, Charles Durning
Directed by Glenn Jordan

Father Timothy Farley (Lemmon) is the most popular priest in the diocese; he's the *best*. He's also appallingly secular. Mark Dolson (Ivanek) is an ernest seminarian who can't tolerate even the least bit of dishonesty, phoniness, or lukewarmness in anyone, especially his superiors.

Dolson asks uncomfortable questions of his seminary professors. When it comes time for his ordination as a deacon — the last step on the road to full priestly status — it is decided he needs some attitude readjustment. Farley is the man to do it.

Farley is unprepared for Dolson's probing, and nitty-gritty sermons. People (including himself) don't like their comfort shattered by the truth, says Farley. He sees only that Dolson is undoing what he spent years "doing" — being Mr. Nice Guy to his parishoners. In the end, it is the seasoned priest who is remolded by the young seminarian rather than the other way around. When Dolson is about to be unjustly expelled from seminary, Farley realizes he can't forever be a fence-sitter. And he finally comprehends that the love of his congregation was no love, just gratitude for not rocking the boat.

Mass Appeal is fundamentally humanistic. Christians viewing it may well feel cheated: the plot is a good one and could have been a serious look at the awakening of spiritual values in a supposed spiritual leader. But ironically, so as not to offend anyone, director Jordan secularizes the conflict. It could have involved any young person and an older mentor going through a "values crisis." These men just happened to be priests. (That allows a nifty double play on the words of the title, and gives a few minor insights into contemporary North American Roman Catholicism).

Ivanek is a newcomer with obvious acting skills. Lemmon seems to have lost some of his.

Some objectionable language.

Not recommended.

Kuyper's Kapers

IT'S BEEN MORE THAN A WEEK SINCE WE'VE SEEN ABE KUYPER. WHEN DO YOU SUPPOSE HE'LL RETURN?
PERHAPS HE'S FLOWN BACK TO AMSTERDAM
WHAT'S THAT SOUND? I THOUGHT I HEARD BUGLES IN THE COURTYARD!
NAPOLEON BONAPARTE?
WELCOME THE NEW LEADER OF THE REFORMATION PARTY OF CANADA!

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Automotive and Truck Cooling System — Repairs and Service
Our specialty!!
Manager — **E. VANRY**
Pulling a trailer?
Have a transmission cooler installed for a trouble free holiday.
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13320-126 Avenue, Edmonton T5L 3E1

MEDIA SCAN

Henry Knoop

Cleaner than soap

There's a certain deodorant bar commercial on television that claims its product leaves you feeling "cleaner than soap." The accompanying visual demonstration of eye glasses immersed in water — with no filmy residue — apparently verifies the claim. This commercial is worth keeping in mind when considering "soaps" on television, the programming variety that is.

Soaps or soap-operas as they were first called, received their name from their original sponsors who sold soaps, detergents and other household products. These giant corporations found an ideal market for their promotions in the huge female (i.e. homemakers) audience that watch *As the World Turns, General Hospital* and countless other such programs. This relationship between homemakers, sponsors and programs has proven to be enormously successful in the fifty years soaps have been around.

Clever scheduling

Soaps are carefully slotted to air at a time when children are off at school, babies are napping in their cribs and mother needs a break from the routine of housework. They have established themselves as part of the daily routine of thousands of viewers. Their popularity has spilled over into other age categories: college students have been known to schedule their classes around favourite soaps; high school students rush home from school to catch the late afternoon offerings. Newspaper and magazine columns keep readers up to date on programs missed. Soap opera stars are among the most popular on television and the subject of numerous gossip columnists.

First aired over the radio in the 1930's, the formulaic style and cheap production costs of soaps made them ideally suited to fill part of the huge time period of daytime television programming. The networks' reason for offering these programs is quite simple: they make a lot of money at it. Along with game shows, the other main staple of daytime broadcasting, soap operas are the most profitable part of television business. Although the audience size — and thus, advertising income — is perhaps one-third the size of a night-time show, the production costs of games and soaps may run only one-tenth as much as the expensive prime time offerings. Often Monday's revenue is enough to pay production costs for an entire week: Tuesday through Friday is pure profit for the network.

Soap operas are cheap because one can be produced every day with the same basic personnel and facilities. Arriving early in the morning, the cast and crew take several hours for rehearsals and technical preparations before taping in the early afternoon. After the day's performance, taped with a minimum of "takes," the crew begins work on a new group of sets while the actors and director spend the afternoon reading through the next day's script. That evening the cast must memorize their lines for the new episode. With this kind of production schedule (compared to the week required to make an evening program, or several months for a two-hour movie) it is quite an accomplishment to pull off a reasonably polished performance.

Two parts for success

According to Robert Shaw, a soap opera scriptwriter for over 20 years, there are basically two parts to writing a successful series: creating major characters (especially including the heroine) for whom the viewer can feel empathy and working out a complex, disaster-laden, but finally optimistic plot.

The leading women are generally young, attractive, and stylish, but still retain a good bit of that small town Protestant modesty which is so much a part of almost every series. "The ideal soap opera heroine," Shaw says, "is a woman's image of herself, which is not necessarily the truth. It's how she thinks of herself. A woman can be flopping around the house in a flannel bathrobe, with her hair in curlers, doing the ironing. She sees my heroine doing the ironing in a $400 tailored suit, and somehow she begins to think that's the way she looks."

The problems which beset a soap opera heroine basically fall into two overlapping categories: the disruption of social/sexual relations and the disruption of health (eg. disease, psychological problems, drugs). Through all these problems, of course, the heroine maintains her basic optimism. She lives in a totally uncertain world, but her faith in the idea that her problems will eventually be solved is never in doubt.

Never ending situations

By definition, there is no end to a soap opera as there is no end to housework. There may be a lot of problems, but boredom and loneliness are not among them and these are clearly what the viewers suffer from most. The characters in a soap opera have engaging, crucial problems, not an endless stream of minor frustrations and indignities like broken washing machines, dirty dishes, and screaming kids.

Soaps intend to open up the viewer to another world where things seem to matter. Given their unbiblical approach to subject matter, exploitation of homemakers, and profit-oriented production standards, I think I would prefer to be cleaner than soap.

Henry Knoop teaches English and Media Studies at Durham Christian High in Bowmanville, Ont.

Splendour

Slowly falling,
covering silently
the world surrounding me —
I watch the change take place.

The diamond flakes
in their own bright beauty
bring an inner peace ...
and I feel the change take place.

The wetness is refreshing —
the cleansing has begun ...
The pureness portrays a ray of hope
and brings restfulness to my soul.

Anja VandenHeuvel,
Oshawa, Ont.

Classifieds

AYLMER: Immanuel Christian School invites applications for a possible teaching position in **grades 3 & 4** and **Senior French,** for the 1985/86 school year. Please forward all letters of application and resumes to: Andy Vander Ploeg, principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P2, or call collect: (519) 773-8476 (school), (519) 773-5009 (home).

BELLEVILLE: Belleville District **Christian School** will have a definite opening in the **primary grades,** with a possible opening in the **Junior grades,** for the 1985/86 school year. Please forward letters of application and resumes to the principal Martin VanDyk, c/o Belleville Distr. Chr. School, R.R.#5, Belleville, ON K8N 4Z5; Tel: (613) 962-7849.

BOWMANVILLE: Durham Christian High, R.R.1, Bowmanville, ON L1C 3K2 solicits applications from experienced **science teachers** for the position of science teacher as well as an experienced **upper elementary teacher for special education** — work study. Send resume to Ren Siebenga, principal. Phone (416) 623-5940.

Why not advertise in Calvinist Contact?
Check our rates on page 15.

BOWMANVILLE: Knox Christian School invites applications to fill an opening for **teaching principal.** Please forward letters of application and resumes to: Mr. Peter Zwier, Board Secretary, 11 Coleman St., Bowmanville, On L1C 1L3 or phone (416) 623-3957.

BRAMPTON: John Knox Christian School invites applications for openings in the **primary grades** or possibly **junior grades.** Please forward letters of application and resume to: Mr. I. Witteveen, principal, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7; tel: (416) 451-3236.

BURLINGTON: The Trinity Christian School has possible openings at the **Junior & Intermediate** levels. Both experienced and inexperienced applicants are encouraged to apply. All letters of application should include a resume and a brief statement of the applicants philosophy of perspective on Christian Education. Send all correspondence to: Mr. A. Vanderlaan, principal, 650 Walker's Line, Burlington, ON L7N 2E7, phone (416) 634-3052.

DRAYTON: Calvin Christian School invites applications to fill openings in **Kindergarten to grade 4,** beginning September, 1985. For application forms or to submit a resume, contact: Jerry Ottens, Box 141, Drayton, ON N0G 1P0 or call: (519) 638-2935.

DUNCAN, BC: Duncan Christian School invites applications for a grades 5-10 **French teaching** position, for 1985/86 school year. Applications are also invited for possible openings in the **primary** and **intermediate grades** and a **social studies** position in junior secondary. Send resume and letter of application to: Mr. W. Van Deventer, principal, Duncan Christian School, P.O. Box 549, Duncan, BC V9L 3X9: tel: (604) 746-5341.

DUNDAS: Calvin Christian School invites applications for a **grade 4** teaching position for the 1985/86 school year only. (The current teacher will be on a 1 year leave of absence to complete her BA degree). There is also a possible opening for **grade 5,** as well as a definite opening for **grade 8.** Please send your letters of application or inquiry, including a resume indicating background and philosophy of education to: Garry Glasbergen, principal, Calvin Christian School, R.R.#2, Dundas, ON L9H 5E2, phone: (416) 627-1411 (school), 689-6259 (home).

FRUITLAND: John Knox Memorial Christian School has possible openings in **Kindergarten and Grade One.** Please send resumes to: Mr. J. VanBreda, principal, John Knox Memorial Christian School, Box 27, Fruitland, ON L0R 1L0. Phone: (416) 643-2460 or home (416) 643-4571.

GEORGETOWN: Georgetown District Christian School invites applications for possible vacancies on the **Kindergarten** (Part-time, 3 days a week) and the **junior level.** Please submit resumes to Mr. George Petrusma, principal, Georgetown District Christian School, R.R.#1, Georgetown, ON L7G 4S4. Tel: (416) 877-4221 or (416) 877-6444 res.

GUELPH: John Calvin Chr. School, situated in a beautiful University setting, invites applications for possible openings at all levels. Consider becoming part of our growing Christian community. Send inquiries and applications to Jake Vriend, principal, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call (519) 824-8860 school, or (519) 836-6507 home.

More ads on page 15 ...

JARVIS: Jarvis District Christian School invites applications from qualified teachers for a half-time **grade 3** and half-time **grade 7 & 8** position. This is a full-time position. Ability in music/choir an asset. Send applications to: Mr. Pete Weening, principal, R.R.#1, Jarvis, ON N0A 1J0. Telephone: (519) 587-4444 (school), (519) 428-0887 (home).

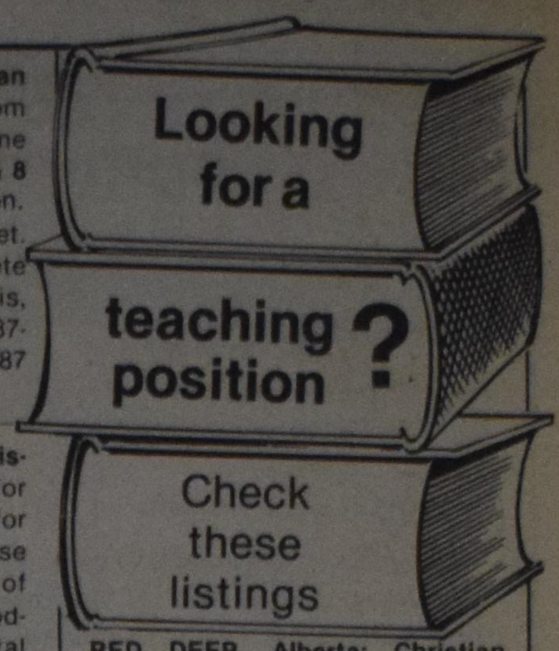
LONDON: London Parental Christian School invites applications for a **grade 3/4** teaching position for the coming school year. Please send your resume and letter of application to: Mr. Herb Goodhoofd, principal, London Parental Chr. School, 202 Clark Rd., London, ON N5W 2E4

LUCKNOW: The Lucknow & District Christian School is seeking applications for a possible position in the **junior** teaching levels. Our school is a relatively new interdenominational school situated in the central Lake Huron region. Please address all applications to the school in care of: Mrs. Marilyn Campbell, The Lucknow and District Christian School, Box 550, Lucknow, ON N0G 2S0

ORANGEVILLE: Orangeville Christian School invites applications for a definite opening in the **junior grades,** a possible opening in the **primary grades** and a possible 60% **Kindergarten** position. Music and/or French will be definite assets, but all applications will be considered. Please direct all inquiries to Mr. R. Duggan, principal, Orangeville Christian School, Box 176, Orangeville, ON L9W 2Z6. Tel: (519) 941-3381.

OTTAWA: Redeemer Christian High School requires qualified teachers for **mathematics, biology, drama** and **physical education** for **grades 9-12.** Join a dedicated, capable team. Competitive salary and C.S.I. insurance package. Contact: Derek Maggs, principal, Redeemer Christian High School, 900 Merivale Rd., Ottawa, ON K1Z 5Z8

OTTAWA: Ottawa Christian School invites applications for a part-time position at the **intermediate/upper grade** level. Please send inquiries or application to: Mr. John Harris, principal, Ottawa Christian School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6, or call, afternoons (613) 722-5836



RED DEER, Alberta: Christian School invites applications for **Upper Elementary/Junior High — Social Studies, Math, French, Science and Physical Education.** We anticipate several possible openings. Please forward resumes to: Duane Plantinga, principal, Red Deer Christian School, 14 McVicar St., Red Deer, Alta., phone: (403) 346-5795

SARNIA: Lambton Christian High School invites qualified teachers to apply for a possible opening in **Physical Education** and **Science.** Please send resume and academic credentials to: Mr. Wayne Drost, principal, Lambton Christian High School, 295 Essex St., Sarnia, ON N7T 4S3, tel: (519) 337-9122.

SMITHERS, BC: Smithers Christian School invites applications for two positions: **Grade One** and **Senior Elementary French and English.** Please reply to Glenn Ewald, principal, Box 2117, Smithers, BC V0J 2N0 or phone: (604) 847-9833.

ST. CATHARINES: Calvin Memorial Christian School invites applications for possible openings in the following areas: **primary, junior,** and also part-time **music** position. Please send letters of inquiry to Mr. Jack Zondag, 300 Scott St., St. Catharines, ON L2N 1J3. Phone: (416) 937-6302.

STRATFORD: Stratford & District Christian School, 130 Huron Rd., R.R.#1, Sebringville, ON N0K 1X0, requires a **principal relief teacher** to start September 1, 1985. This is a 1 day a week position. Send letter of application and resume to: A.J. VanderStoel, principal, or call (519) 393-5675.

STRATFORD: Stratford & District Christian School, 130 Huron Rd., R.R.#1, Sebringville, ON N0K 1X0, requires a **Kindergarten** teacher to start September, 1985. This is a two-day per week position. Send letter of application and resume to: A.J. Vanderstoel, principal, or call (519) 393-5675.

VERNON, B.C.: Christian School invites applications to fill a possible teaching position for **grades 5/6** for the 1985/86 school year. Please send applications, resumes and inquiries to: Mr. K. Stromberg, principal, Vernon Christian School, Pleasant Valley Rd., Site 19A, Comp. 4, R.R.#3, Vernon, BC V1T 6L6, (604) 545-7345.

WALLACEBURG: Wallaceburg Christian School. There are 2 possible openings, one is for a combination **principal/grade 7-8** and one for **grades 1-2.** Send resume to Ethel De Kooter, 277 River Dr., N., Port Lambton, ON N0P 2B0; phone: 519-677-5250.

WOODSTOCK: John Knox Christian School solicits applications for a **grade 2** teaching position for the 1985/86 school year. We also have a possible opening in one of the **senior grades.** Send resume to R. VanderPloeg, principal, c/o John Knox Christian School, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8. Phone: 519-539-1492 school, 519-539-2117 home.

Medicine Hat Christian School

318 8th Street N.E.
Medicine Hat, Alberta T1A 5R6
Tel: (403) 526-3246

Our fast growing interdenominational school is now inviting inquiries and applications for teaching positions for the 1985-86 school year.
Secondary Grades 7 - 10. Two positions. Apply if you are specialized in two or more of the following areas: Social Studies, Science, French, Phys. Ed. or Language Arts.
Elementary Grades. Possible opening for the combined Grades 1 and 2 position.
E.C.S. Two days per week teaching position as well as additional time for secretarial duties.
Send resumes and references or write for an application form to:
Principal William Slofstra

EDMONTON CHRISTIAN SCHOOLS

Our system is now inviting inquiries and applications for teaching positions for the 85/86 school year.

Administrative openings:
Principalship in Christian High School and Elementary Junior High School

Possible teachings positions open in:
elementary
intermediate
junior high
senior high — math/science

Educators interested in joining a school community which seriously reflects upon its educational perspective, are invited to contact:

H.P. Visscher
14345 McQueen Road, Edmonton, Alberta T5N 3L5
Tel: (403) 455-8515

The Society for Christian Education in Southern Alberta, operating
Emmanuel Christian School in Lethbridge
& Taber Christian School
invites applications for the following possible openings:

ELEMENTARY
SPECIAL EDUCATION
JUNIOR HIGH: Math/Science
SENIOR HIGH: Biology/Physics
SENIOR HIGH: Social Studies
ELEMENTARY: Teacher Aid
ART: Elementary, Jr. & Sr. High

Address all letters of inquiry to:
Mr. H. Konynenbelt
802-6th Ave., North, Lethbridge, AB T1H 0S1
Phone: (403) 327-4223 or 328-7195

Beacon Christian High School in St. Catharines, Ontario

invites applications for possible openings from experienced teachers or candidates qualified to teach in one or more of the following areas:

Mathematics, Business, Music, Bible, and History

Please send inquiries and resumes to:
John Vriend, Principal
Beacon Christian High School
2 O'Malley Drive, St. Catharines, Ontario L2N 6N7

Hamilton District Chr. Highschool

invites applications for an
Instrumental & Vocal music teacher
and a combination **French & English teacher.**
Send full resumes and references to
Hamilton District Christian Highschool
Ron Derkse, principal
28 Athens St., Hamilton, ON L9C 3K9

Surrey, British Columbia
Frasery Valley Christian High School
has openings for half year, September 85 to December 85 in:
BIBLE — Grade 10 - 12 **LIBRARY/HOME ECONOMICS**
Half-time position in:
MUSIC
INSTRUMENTALS
Possible opening in **SPECIAL EDUCATION**

Send letter of application to the principal, at:
15353 - 92 Ave., Surrey, BC V3R 1C3
Telephone: (604) 581-1033

Classifieds

Classified Rates

Births	$22.00
Marriages & Engagements	$25.00
Anniversaries	$30.00
Obituaries	$30.00
Notes of thanks	$21.00
Birthdays	$20.00

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Tearsheets will be mailed only upon request.

Calvinist Contact
99 Niagara St., St. Catharines
ON L2R 4L3 (416) 682-8311

Thanks

KEEN: We like to thank all of you who have shown so much concern to us in the past months. We were very much touched by your letters and cards and the many prayers that went up for us while Clarence was so ill in the hospital. Through your many prayers, the Lord held us up and we are very thankful for the healing He has given to Clarence. Clarence came home February 12th, from the hospital. Greetings and Christian love to you all.
John & Agnes, Clarence Keen, R.R.#5, Dunnville, ON N1A 2W4

Births

Each generation to the next shall testimony bear, And to Thy praise from age to age, Thy wondrous acts declare.
On December 16, 1984, we welcomed in our midst, BARRY RYAN ALDERS, son of Rick and Carol Alders (nee VanWyngaarden).
A brother for Brenden.
And on February 6, 1985, our parents, grandparents, and great-grandparents,

KEES and ANN VERBURG
(nee De Koning)

celebrated their 55th Wedding Anniversary.
God bless you all.
Congratulations and love:
Nick Verburg
Peter & Anne VanWyngaarden (nee Verburg);
Nick & Trudy Van Wyngaarden
Rick & Carol Alders (Brenden, Barry)
Bonnie Van Wyngaarden & Joe Vangeytenbeek (fiance)
Address: R.R.#1, Wellandport, ON L0R 2J0
Temporary address: 5041 S.E. Brown Rd., Belleview, Florida 32620

MOBACH (Baker): Martin and Sandra celebrate God's creation of JANINA SHALOM, born on February 9, 1985, weighing 8 lbs. 11 oz. Janina is the third grandchild for Mr. and Mrs. Horace and Janice Baker of Sarnia, Ont., and the fifth grandchild for Mr. and Mrs. Daniel and Eleanora Mobach of Oshawa, Ont. Praise and thanks be to God!
Address: 321 Plymouth N.E., Grand Rapids, MI 49503.

STAM: We, Charles and Harriette, with thanks to God announce the arrival of VANESSA LISELLE, born on March 4, 1985. A sister for Darrell and Charlene. Welcomed also by grandparents Mr. and Mrs. J. Lemstra of Grimsby, Ont., and Mr. and Mrs. A. Boersma of Trenton, Ont.
Address: R.R.#1, Carrying Place, ON K0K 1L0

More classifieds on page 16...

Marriages

BOKMA-VAN GRONINGEN: With joy and thanksgiving to the Lord John and Alice Bokma wish to announce the forthcoming marriage of their oldest daughter SHARON LEE to JOHN GARY, son of Peter and Bertha Van Groningen. The wedding will take place, D.V., on March 30, 1985 in the Simcoe Chr. Ref. Church at 3 p.m. Rev. L. Slofstra officiating. We wish you God's blessing John and Shari as you walk down life's path together.
Future address: 214 George St., Hamilton, ON L8P 1G1

Anniversaries

1960 April 1 1985
With joy and thanksgiving to our Lord, we are pleased to announce the 25th Wedding Anniversary of our parents,

WES and FRANCES BOELENS
(nee DeBoer)

We pray that God will continue to bless and keep them in His care.
With love and congratulations from:
Ronald & Theresa
Freda
Anna & Bert
Edward & Janet
Douglas
An Open House will be held, the Lord willing, on April 6, 1985 from 8-10 p.m. in the Wyoming Chr. Ref. Church.
Best wishes only, please.
Home address: 495 Thames St., Wyoming, ON N0N 1T0

"Wait on the Lord, be of good courage, and He shall strengthen thine heart" (Psalm 27:14).
With thanksgiving to the Lord, we joyfully announce the 25th Wedding Anniversary of our parents,

CLARENCE and CLARA BOOTSMA
(nee Mulder)

on April 1, 1985.
We pray that the Lord will continue to bless them with many more years of happiness and love.
Harvey & Melinda (fiancee)
Peter
Joanne & Ken
Clifford
Timothy
Bertram
Open House at our home on Hamilton Rd., R.R.#2, Dorchester, ON N0L 1G0 on Good Friday, April 5, 1985, from 2 - 5:00 p.m.

Rijnsburg Hamilton
March 26, 1950
"I lift up my eyes to the hills. From whence does my help come?" (Ps. 121:1).
On Saturday, March 23, 1985, D.V., we hope to celebrate the 35th Wedding Anniversary of our dear parents and grandparents,

DOEKE and MAARTJE BUURSMA
(nee Boekee)

It is our prayer that God will continue to bless you richly and give you many more years of happiness together.
Your thankful children:
Jane & Jerry Haanstra; Jennifer, Jason, Janine
Janet & Neil Vander Spek; Kevin
Martin & Jeannette Buursma
Home address: 843 Garth St., Hamilton, ON L9C 4K7

Personal

Young Christian man, 27 years of age, would like to meet a Christian girl from Toronto and vicinity. Please reply to Box #4861, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Anniversaries

Heeg Cayuga
1945 March 22 1985
Knowing that God is the centre of their marriage, we take great pleasure in announcing, D.V., the 40th Wedding Anniversary of our dear parents and grandparents,

ROELOF and RIEMKJE HOGETERP
(nee Grondsma)

May God continue to guide, bless and shower you with His love and care as He has done so abundantly during your 40 years of married life.
Congratulations Mom and Dad, Pake and Beppe.
We all love you very much!
Andy & Betsy Hogeterp; Justin, Jarrod, Sharlene, Erin — Cayuga, Ont.
Rose & John De Jong; Kevin, Sheri, Valerie — Victoria, BC
Lilly & Charlie Snyder; Tom, Rena, Kimberley, Karen, Charlie — Caledonia, Ont.
Hazel & Clarence Snyder; Denise, Dawn, Deanna, Clarence — Caledonia, Ont.
Evelyn & Albert Snyder; Trevor, Tom, Tyler, Theodore — Caledonia, Ont.
Peter & Joanne Hogeterp; Leanne — Cayuga, Ont.
Anita & Bob Thomson; Jessica — Cayuga, Ont.
Dorothy & John Voordenhout; Michael, Heidi, Christopher — Burlington, Ont.
Rodney (in heaven with Jesus)
Share in this celebration with us by attending an Open House in their honour on Friday, March 22, 1985 from 10 a.m. - 10 p.m. at their home at R.R.#4, Cayuga, Ont.
Your presence will be their greatest gift.
Home address: R.R.#4, Cayuga, ON N0A 1E0

Koekange Moorefield
1950 1985
With praise and thankfulness to God, we hope, the Lord willing, to celebrate the 35th Wedding Anniversary of our parents and grandparents,

BEN and JENNY KRAAL
(nee Van Dyke)

on March 24, 1985. It is our prayer that the Lord will continue to bless Dad and Mom and keep them in His care.
With love from their children:
Theresa & Jack Van der Laan; Andrew, Jacoba — Burlington, Ont.
Sharon & Eugene De Jong; Jennifer, Dustin, Berend — Grand Rapids, Mich.
Ed & Jeanette Kraal — Drayton, Ont.
Yvonne & John Deen; Sarah, Frankie — Drayton
Robert — at home
Address: Box 136, Moorefield, Ont.

Congratulations!

Personal

Single Men and Women
If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Bureau, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose $2.00 for a complete information package explaining our services.
Established 1967.

Christian woman seeks a Christian man, loving, non-drinking, interested in a lasting marriage. Man should be 54-58 of age and live in Kent, Essex, or Lambton Counties of Ontario only. Letters and photos to Box #4855, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Anniversaries

Hamilton Dundas
1955 1985
On March 28, 1985, the Lord willing, our parents will celebrate their 30th Wedding Anniversary,

JOHN and JOAN ELZINGA
(nee Crans)

Congratulations Mom and Dad.
May the Lord continue to bless you and keep you in His care as He has so graciously done in the past.
Ed & Nancy Elzinga; Eddie, Julie — Burlington, Ont.
Ted & Dianna Boonsma; Jonita, Ted — Wildfield, Ont.
Melanie
Jonathon
Randy
Home address: R.R.#2, Dundas, ON L9H 5E2

1945 1985
"I will counsel you and watch over you" (Psalm 32:8b NIV).
On March 21, 1985, the Lord willing, we hope to celebrate the 40th Wedding Anniversary of our parents and grandparents,

EGBERT and GERTRUDE RENKEMA
(nee DeBoer)

It is our prayer that the Lord will continue to bless and keep them in His care.
With love from their children and grandchildren:
Tony & Winnie Vandendool; Stephen, Charlene, Paul — Clinton, Ont.
Bill & Marg Horinga; Edward, Andrew, Mark — Woodstock, Ont.
Ross & Corrie Clark; Tracey, Donald, David — Neustadt, Ont.
John & Garma Markus; Gerda, Greta, Jonathan, Peter — Beachville, Ont.
Bert & Linda Renkema; Eric, Brenda, Colleen, Adam — Londsboro, Ont.
Albert & Christine Renkema; Karen, Angela — Embro, Ont.
Ralph & Shirley Renkema; Brian — Woodstock, Ont.
Open House will be held, the Lord willing, March 23, 1985 from 2 to 4 p.m. in the Covenant CRC, 410 Lansdowne Ave., Woodstock, Ont.
Address: 300 Leinster St., Woodstock, ON N4S 7E7

Personal

Het consulaat generaal zou gaarne in contact willen komen met de navolgende personen.
AALBERS, Wicher, geboren op 6 juli 1942 te Zwollekerspel, laatstbekende adres in Nederland: Kooiweg 9 te Giethoorn, naar Canada vertrokken op 8 juni 1982, laatstbekende adres: R.R.#3, Kenwood, ON N0M 2B0.
FRANKEMOLLE, Wenseslaus Johannes Josef, geboren op 26 februari 1920 te Haarlem, laatstbekende adres in Nederland: Tetterodestraat 83, Haarlem, naar Canada vertrokken op 5 augustus 1954.
HARTMAN, Jan, geboren op 3 oktober 1935 te Vlaardingen, heeft in Canada in de volgende plaatsen gewoond: Toronto (1977), 1979 Vancouver, BC, 1981 Whitehorse, Yukon, 1982 Toronto en Hamilton.
HURKMANS, Antoinette Johanna, geboren op 16 september 1930 te Amsterdam, laatstbekende woonplaats in Nederland: Den Haag, naar Canada vertrokken op 30 oktober 1951.
KLOS, Anton, geboren op 6 januari 1920 te Rotterdam, laatstbekende adres in Nederland: Eleonorastraat 12, Vlaardingen, naar Canada vertrokken op 9 juli 1957.
POGGE, Edmond, geboren op 31 maart 1936 te Amsterdam, naar Canada vertrokken op 14 september 1964, laatstbekende adres: 70 Worthington Ave., St. Vital, Manitoba.
Netherlands Consulate General
1 Dundas St., W., Suite #2106
Toronto, On M5G 1Z3
Tel.: (416) 598-2520

Anniversaries

1950 April 5 1985
Soli Deo Gloria
D.V., hopen wij met onze kinderen en kleinkinderen de dag te herdenken dat we 35 jaren door de band des huwelijks zijn verbonden,

NICOLAAS en NEELTJE REIJNEVELD
(de Jong)

Klaas en Nellie — Embro
Neeltje en Piet — Goderich
Karel en Patty — Woodstock
Dirk
Pieternella en Tony — Fredericton, NB
Nico
Jan
Corrie
Trudie
13 kleinkinderen
Post adres: R.R.2, Tavistock, ON N0B 2R0
Gelegenheid tot feliciteren 13 April 1985, van 3 - 4:30 uur namiddags. in de Covenant Chr. Ref. Church, 410 Lansdowne Ave., Woodstock, Ont.
Best wishes only.

Koekange Drayton
1950 1985
With praise and thankfulness to God, we hope, the Lord willing, to celebrate the 35th Wedding Anniversary of our parents and grandparents,

BERT and ALICE VANGYSSEL
(nee Van Dyke)

on March 24, 1985. It is our prayer that the Lord will continue to bless Dad and Mom and keep them in His care.
With love from their children:
Theresa & Jack Scholten; Lisa, Tracy, Lori, Patricia, Pamela — Moorefield, Ont.
Elaine & Nick Stevens; Jeremy, Julie, Jennifer — Port Perry, Ont.
John & Hilda VanGyssel; Matthew, Jeffrey — Moorefield, Ont.
Shirley & Albert Scholten; Kristie, Rachel — Moorefield, Ont.
Betty & John Bults — Alma, Ont.
Address: Box 206, Drayton, Ont.

1960 March 18 1985
With gratitude to our covenant God, for His faithfulness and goodness, we hope to celebrate with our parents,

DICK and FEMMY WIKKERINK
(nee Otten)

the joyous occasion of their 25th Wedding Anniversary.
We pray that the Lord will continue to bless them and give them many more years of service in His name.
With much love:
Carolyn & Eric
Ruth & Al
Richard & Sue
David
Glen
Home address: R.R.#4, Trenton, ON K8V 5P7

For Rent

Oshawa
3 bedroom semi, 1½ bath, finished rec room, in ir[illegible]te condition, on quie[illegible]. Rent to be negotiate[illegible] Available March 1, 1985. Telephone (416) 579-1402 or

cancelled

One bedroom basement apartment. Within walking distance from Chr. Ref. Church and Christian school. Near shopping mall, and available March 30th. Please call: St. Catharines, (416) 935-9380.

Miscellaneous

Support the ministry of Rita Wong and Timothy Chan to the South East Asian Community at:
The Lighthouse
1008 Bathurst St.
Toronto M5R 3G7
(416) 535-6262

Classifieds

Obituaries

On Tuesday, February 19, 1985, the Lord promoted to glory His child,

DOROTHY DYKSTRA
(nee Kamstra)

at the age of 81 years.

Predeceased by her husband Charles Dykstra on January 3, 1983.

Lovingly remembered by her children, grandchildren and great-grandchild.

Henry & Gay Dykstra; Charley, Will, Lisa, Paul — Georgetown
Winnifred & John Vander Linden — Perth
Dorothy & Steve; Ashleah — Perth
Mike — Brampton
Jeanette & Charles Crimes — Perth

A memorial service was held in the Chr. Ref. Church of Georgetown on February 22, 1985.

Rev. Bert Slofstra officiated.

Correspondence can be addressed to: 42 Delrex Blvd., Georgetown, ON L7G 3Y4

On February 21, 1985, the Lord took unto Himself our dearly beloved Frou, Mem, and Beppe in her 68th year.

WIETSKE MIEDEMA
(Tigchelaar)

Dear Frou of: Oege Miedema
Dear Mem of:
Sidney Miedema & Betty — Sussex, New Jersey
Rinse Miedema & Geke — Drachten, The Netherlands
Clara Brands & Case — Ferrisburg, Vermont
Thom Miedema — at home
Gert Herrewynen & Jack — Burlington, Ont.
Fran Moorby — Castleton, Vermont
Janni Peters & Robert — Englewood, Colorado
Foka Bruinsma & Stuart — Middleville, Michigan
Edie Heerspink & Robert — Kalamazoo, Michigan
Oega Miedema Jr. — at home
Dear Beppe of: 19 grandchildren

"So teach us to number our days, that we may apply our hearts unto wisdom" (Psalm 90:12).

Home address: R.D. #2, Waltham Rd., Vergennes, Vermont, 05491

Ga niet alleen door 't leven
die last in U te zwaar.
Laat Een Uw Leidsman wezen
Ga tot Uw Middelaar.

According to this song she lived till the Lord took home our mother, grandmother and great-grandmother on February 20, 1985 in her 97th year.

ELSKE CATHERINA RIEPMA

wife of the late Klaas Dijkema, M.D.
Her loving children:
Hammy Dijkema-Jansen — Emmeloord (The Neth.)
Albertus & Plony Dijkema — Groningen, The Neth.
Klaas & Boukje Dijkema — Addison, Ont.
Jantje Dijkema — Zuidlaren, The Neth.
Simon & Boukje Dijkema — Beamsville, Ont.
Martje & Fred Bouwers — Coaldale, Alta.
Ina Knottnerus — Aerdenhout, The Neth.
Predeceased by two sons Reint and Piet Dijkema.

The funeral took place on February 25, 1985 at Siddeburen, The Neth.

Obituaries

On February 22, 1985, the Lord called unto Himself,

ROMKE STEL

at the age of 67 years.
Beloved husband of Rie Stel-Wachtendonk.
Father and opa of:
Sidney & Sandy Stel; Dean & Tracey — Bowmanville, Ont.
Pete & Flo Stel; Clayton — Raglan Ont.
Marten & Rita Stel; Travis & Tara — Airdrie, Alta.
Hedley & Alexis Stel; Michelle — Burnaby, BC
Marilyn & Rick Maddeaux — Thornhill, Ont.

The funeral was held on Monday, February 25, 1985 in the Maranatha Chr. Ref. Church of Bowmanville. Dr. H. Wildeboer officiating.

Home address: 666 Terrace Dr., Apt. 706, Oshawa, ON L1G 2Z2

"Maar de Heer zal uitkomst geven. Hij die 's daags Zijn gunst gebiedt" (Ps. 42:5).

On February 26, 1985, the Lord took to Himself a beloved wife, mother and grandmother in her 61st year, after suffering from cancer at West Lincoln Memorial Hospital in Grimsby,

JOHANNA VAN KEULEN
(nee Kleyn)

Beloved wife of: William Van Keulen (for 36 years), 62 North Service Rd., Grimsby, Ont.
Beloved mother and grandmother of:
Rob & Ellie Van Keulen; Sarah, Jonathan — Caistor Centre
Wilma & Ernest Termorshuizen; Pamela, David — Grimsby
Rudy & Sophia Van Keulen; Lisa, Jeremy, Kurtis — Beamsville
Hans & Joyce Van Keulen — Beamsville
Ed & Donna Van Keulen; Ryan — Winona

Funeral services were held on March 1, 1985 from the Mountainview Chr. Ref. Church in Grimsby, Rev. Van Geest officiating. Interment at Queen's Lawn Cemetery in Grimsby.

"Why are thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise Him, who is the health of my countenance, and my God" (ps. 42:11).

For Sale

Bradenton, Florida, Orange Grove Park. Mobile home 40 x 10, air, carport, fully furnished, bedding, dishes included. Walking distance to Chr. Ref. Church, stores and restaurants. Price $7,000.00 Canadian. Available April 1, 1985. Phone: 416-637-7638.

For sale by owner: Modern dairy farm, large quota, lock, stock and barrel. Close to Woodstock Christian Reformed Church and Christian school. For details in writing, please write Box #4857, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Various businesses for sale in Dresden area including a tire shop, sales and service, excellent opportunity; one custom slaughterhouse and butchership and several farms available. Write or phone: H. DeVries, R.R.#5, Dresden, ON N0P 1M0; (519) 683-2747.

Travel

Menno TRAVEL SERVICE

"Your first stop to anywhere in the world"

Lakeshore Square
33 Lakeshore Rd.
St. Catharines, Ont.

Phone: (416) 937 0550
toll free ZENITH 97110

Corrie De Jong, Sales Representative 934-5358 (home)

Help Wanted

One aggressive **salesman** needed for a farm equipment dealership. Good commission. Write or phone: H. DeVries, R.R.#5, Dresden, ON N0P 1M0; phone: (519) 683-2747.

Nursery help wanted. Perennial and container growing operation looking for ambitious, motivated person. Horticultural background an asset. Full-time job for the right person. Wages commensurate with experience. Send resume to: Willowbrook Nurseries, Inc., Box 100, Fenwick, ON L0S 1C0

Assistant grower for **roses** and **holiday crops.** Call Staalduinen Floral. (416) 662-4975.

Wanted: A Christian married man for a large **dairy farm.** Must be dedicated to dairy cattle, experienced in milking. Will have the opportunity of sending children to a Christian school. Only those seeking a permanent job need apply. No triflers please. Apply stating reference, age, marital status, experience and salary expected. Heida Holstein Farm, Herman VanHattem, R.R.#2, Berwick, NS B0P 1E0; phone: (902) 538-9835.

Computer Programmer

REDEEMER COLLEGE has an opening for a full-time computer programmer who will have the flexibility to perform some other related functions. The selected applicant will program with dBase II and III.

Send application including resume and references to:

Business Office
Redeemer College
467 Beach Blvd., Hamilton, ON L8H 6W8
Tel. (416) 549-8024

Duca Community Credit Union

requires a

Branch Manager

and

Experienced Tellers

for its new Rexdale, Ont. office, to be opened at the end of April, 1985.

Please send detailed resume to:

Duca Community Credit Union
P.O. Box 1100
Willowdale, ON M2N 5W5
Attention: Ass. General Manager

BETHESDA

The Christian Association for the Handicapped

invites applications for the full-time position of

ADMINISTRATOR

who will provide leadership and supervision, and control the budgets of a residential facility for 19 handicapped adults and a network of community support programs.

Qualified applicants will have graduated from University in an appropriate field of study, will have previous experience in a supervisory capacity and will have experience with handicapped people, or have an equivalent combination of education and experience. The successful applicant will possess a strong Christian perspective.

Interested candidates are invited to submit a resume by March 15, 1985 to:

The Bethesda Association
c/ o Secretary of the Board
P.O. Box 40 , Mt. Lehman, BC V0 X 1V0

Automotive Sales Career

We have, for over 20 years, backed ambitious, capable sales people and put them into their own business, selling to service stations and garages as mobile jobbers with a full-line of fast moving automotive products. Our sales agents are in Canada's top 15% income bracket.

If you are in sales and can't go any further where you are, if you are capable of working on your own and desirous of running your own business then give us a call. We are looking for agents in Hamilton, London, Ottawa and St. Catharines.

Please call or write Joe Schuringa,
Country-Wide Automotive Ltd.
37 Brydon Drive, Rexdale, ON M9W 4N3
Phone: 745-2414

Employ Wanted

1st year Redeemer student is looking for employment for the months of May — August. Has farm experience as well as camp experience. Is willing to do almost any kind of work. Please phone Joyce Brouwer, (416) 634-8074, Burlington, or James Brouwer (her father) at (519) 352-4391, Chatham.

Help Wanted

Een flinke huishoudelijke hulp gevraagd voor 1 dag per week. Bij voorkeur Woensdag of Vrijdag. Omgeving Scarborough Golf Club Road, Scarborough. Tel. 439-3737.

Elderly gentleman requires **housekeeper** to take charge. Comfortable home in Listowel. Commencing in May 1985. Applicant must speak Dutch or Frisian. Tel: (519) 271-5626.

Full-time help wanted on a **dairy farm.** Must have experience milking cows. Younger person preferred. House available. Write: Cor VanDorp, Box 214, Smithville, ON L0R 2A0; Phone: (416) 957-3087.

Help Wanted

Full-time **farm worker** required in the Niagara area. Phone: (416) 563-8409.

Wang Word Processing Operator

$17,200-$19,200

The OFFICE OF THE OMBUDSMAN seeks an individual with excellent typing and dicta skills; demonstrated ability to operate the Wang OIS system; excellent proofreading and English language skills. **Location: Toronto.**

Please send application/resume quoting file OBD-10 by April 2, 1985, to: **Personnel, Office of the Ombudsman, 125 Queen's Park, Toronto, Ontario M5S 2C7.**

Equality of Opportunity for Employment

The Ombudsman
Ontario

Real Estate

Broilers and beef: 250 acres — 170 workable; basic broiler quota; 17,128 plus 5000 class 2. Beef lot set up for approx. 350 head; good house and buildings; excellent value.

We need listings of all types of poultry farms.

Contact Peter Damsma
(519) 482-9849
HAROLD WORKMAN
REAL ESTATE LTD.
140 Ontario St.
Clinton, ON N0M 1L0

Vacations

Lang's Resort and Campgrounds

Rice Lake

Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1985.

Write or phone for brochure:

Lang's Resort and Campgrounds,
R.R.#3, Roseneath, ON
K0K 2X0
Phone: (416) 352-2308

SANDY BAY COTTAGES
Rice Lake

It's time to think summer. Come join us and enjoy a family vacation. All 2 and 3 bedroom, cottages are fully equipped with: dishes, cooking ware, fridge and stove with oven; hot water, new furnaces and lovely view of Rice Lake. Safe sandy beach and play-ground for children; recreation hall and store. Excellent Spring fishing, boats and motors. Reasonable rates.

Book your cottage now.

Call or write for free brochure:
R.R.#1
Hastings, ON
K0L 1Y0
Phone: (705) 696-2951

Calvinist Contact touching lives far and near.

Events

CALENDAR of events

Jan. 7 - Apr. 19 Maps and Compasses: charting our course in a changing world: sponsored by the Institute for Christian Studies. Watch for advertisement.
Brampton: Jan. 7 & 28, Feb. 18, Mar. 11, Apr. 1
Chatham: Jan. 10 & 31, Feb. 21, Mar. 14 & 28
Sarnia: Jan. 11, Feb. 1 & 22, Mar. 15 & 30
Willowdale: Jan. 16, Feb. 6 & 27, Mar. 20, Apr. 10
Winnipeg: Jan. 17, Feb. 8, Mar. 1 & 21, Apr. 11
Thunder Bay: Jan. 19, Feb. 9, Mar. 2 & 23, Apr. 13
London: Jan. 21, Feb. 11, Mar. 4 & 25, Apr. 15
Kitchener: Jan. 23, Feb. 13, Mar. 6 & 27, Apr. 17
St. Catharines: Jan. 25, Feb. 15, Mar. 8 & 29, Apr. 19

Mar. 28 Louis Capson, Christian playwright, producer and director, will be presented at the Institute for Christian Studies in a lecture titled "The Cross: Icon or Idol" about the place of Christians in professional drama and theatre; 8 p.m. at the Institute in **Toronto.**

Mar. 21 "JONI" will be shown at 8 p.m. in the East Strathroy CRC, 476 Metcalfe St., East, **Strathroy,** Ont.

Mar. 29 Marian Van Til and Sharon Van Til Buwalda in recital at Maranatha Chr. Ref. Church, **St. Catharines,** at 8 p.m.

Mar. 30 Annual Salem Conference, to be held at the Durham Chr. High School, Scugog Rd., **Bowmanville.** (See ad in Mar. 15/85 issue).

Mar. 30 Quinte Classis Elders Conference, at the Grace CRC, **Cobourg,** Ont. The speaker will be the Rev. C. Persenaire of Brighton; 9:30 a.m. to 3:00 p.m.

Apr. 5 The Brampton Christian Choral Society, Praise the Lord, and the director, W. Hoekstra present an Easter concert on Good Friday, at 8 p.m. at the Second Chr. Ref. Church at Steeles Ave., W., and McLaughlin in **Brampton,** Ont.

Apr. 6 Adoremus and Maranatha Chóirs under the direction of John Hunse, accompanied by Fred Numan and Hazel Snyder present an evening of Easter Music in the 1st Chr. Ref. Church of **Hamilton,** at 8 p.m. Free admission.

Apr. 14 Combined Concert — Acton, Clarkson, Georgetown, and Orangeville Choirs. Special guest soloist Reinata Heemskerk with Fred Numan on the organ; **Georgetown** CRC; 8:00 p.m.

Apr. 17 "Christians and Politics" — A Dialogue with Authors. Mr. A.G.S Careless and Paul Marshall will speak on "Thine is the Kingdom," and Dr. Douglas Webster and Gerald Vandezande on "Christians in the Crisis." At ICS, 229 College St., **Toronto,** Ont.; 8:00 p.m.

Apr. 17 Concert: Reinata Heemskerk, famous alto from The Netherlands and Andre Knevel, organist, in Christ's Church Cathedral (James St.), **Hamilton,** Ont. at 8:00 p.m.

Apr. 18 Concert: Reinata Heemskerk, famous alto from The Netherlands and Andre Knevel, organist in Covenant Chr. Ref. Church, (Parnell Rd.), **St. Catharines,** Ont.; 8:00 p.m.

Apr. 20 The Ambassadors: **Remember** Holland's Liberation at Mohawk College. West 5th and Fennell, **Hamilton.** Tickets at $5.00 from Director Harold DeHaan at 330 Thayer Ave., Hamilton, phone 389-2104.

Apr. 20 A 40-year commemoration service and reunion of the Frisian Battalion is scheduled to take place for all ex-members at the Leeuwarden Military Air Base. Interested persons in Canada are requested to write to Mr. A. Wiersma, I Bogersman straat 31, 9291 H.B. Kollum, (Fr.), The Netherlands.

May 1-4 RACOM Tour to Grand Rapids, Chicago and Holland, MI. Hosts: Jack and Joanne Thalen. For more information phone (519) 824-7637 in Guelph.

May 10-12 Young Adult's retreat at Camp Shalom, **Cambridge.** Special teaching by Gerrit Verstraete titled "Led by the Spirit of God." Also prayer and music ministry. Fee $40. per person. Call or write Christian Communications Centre, 1735 Chalkdene Grove, Mississauga, ON L4W 2C2, tel: (416) 625-2262.

May 11 100th Anniversary of the "Christelijke School" in Oostermeer, The Netherlands. For info. contact Mevr. B. Annema-Larooi, Torenlaan 2, 9261 VZ Oostermeer, The Netherlands. (Tel. 05129-1243).

May 16-29 Israel '85: A special holy land pilgrimage with Dr. Remkes Kooistra and Dr. Albert Vandermey. See ad for further details.

March 1st — March 30th Special "Springtime in Holland" and "The Psalms and the Seasons" tour with 25 foot screen, six projectors sponsored by the Canadian Home Bible League (416) 741-2140.

Springtime in Holland: March **Aylmer** CRC; 5, **Stratford** CRC; 6, **Essex** CRC; 7, Bethel RC, **Brantford;** 14, Cornerstone Canadian RC, **Hamilton;** 15, Canadian RC **Smithville;** 16, Centennial High School, **Welland;** 18, 1st CRC, **Owen Sound;** 19, 1st CRC, **Burlington;** 20, Ebenezer Canadian RC, **Chatham;** 21, 1st CRC, **Guelph;** 22, Maranatha Canadian RC, **Fergus;** 26, Maranatha CRC, **St. Catharines;** 28, **Orangeville** CRC; 29, Ryerson United Church, **Ancaster;** 30, **Willowdale** CRC.

Psalms and the Seasons: March 8, **Grimsby** CRC; 9, **Listowel** CRC; 11, Springdale CRC, **Brantford;** 23, **Drayton** CRC; 25, HebronCRC, **Whitby.**

Mar. 5 — Mar. 14: Alberta CPJ meetings featuring Gerald Vandezande. Topic: "Government deficit and social justice: Should Canada cut social programs?"

Mar. 5: Immanuel Chr. School, **Lethbride,** 8:00 p.m.; **Mar. 6:** Chr. Ref. Church, **Taber,** 8:00 p.m.; **Mar. 8:** Calgary Chr. School, **Calgary,** 6:30 p.m.; **Mar. 9: Lacombe,** Contact Betty Weenink, 885-4398; **Mar. 11: Rocky Mountain House,** contact Deb Sytsma, 845-2906; **Mar. 12:** Chr. Ref. Church, **Neerlandia,** 7:30 p.m.; **Mar. 14:** King's College, **Edmonton,** 6:00 p.m.

Next Issue

Dated	Mailed	Classified	Display
Fri. Mar. 22	Tues. Mar. 19	Thurs. Mar. 14-8:30a.m.	Wed. Mar. 13-8:30a.m.
Fri. Mar. 29	Tues. Mar. 26	Thurs. Mar. 21-8:30a.m.	Wed. Mar. 20-8:30a.m.
Fri. Apr. 5	Tues. Apr. 2	Thurs. Mar. 28-8:30a.m.	Wed. Mar. 27-8:30a.m.

Let's Play CHESS

Pete Layer

will return next issue

THE
25th Anniversary
OF THE
Athens Christian School
will be held, D.V., on Thanksgiving Weekend
October 12 — 14
Please keep this date open.
For information or input, please contact:
Mr. Henry Smid
Box 365
Athens, ON
K0E 1B0
More details to follow.

Summer Job Market

Attention: All Students

We know that many of you are thinking about summer jobs at this time.
As in previous years, *Calvinist Contact* will carry the Summer Job Market section in the Classifieds. We urge you to check this section from **March 8 until May 24.**
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Persoverzicht

Carl D. Tuyl

"We hebben geen goeie reputatie. Onze produkten zijn geen kwaliteitsprodukten. Je kunt niet op onze bestellingen aan. We werken met geleende kennis en gekochte techniek." Au! Wie zei dat van ons? Chernenko tussen twee moeilijke ademhalingen? Nee, het was een gezegde van onze prime-minister. Van je familie moet je 't maar hebben.

En nu we het toch over Mulroney hebben: verleden 28 Augustus beloofde hij de defensie uitgaven met $194 miljoen te vermeerderen. Nu dan eindelijk de aap uit de mouw komt blijkt er niet alleen geen vermeerdering te zijn voor defensie maar zelfs een reduktie van meer dan $150 miljoen. Het is nog altijd "veel beloven weinig geven doet de gek in vreugde leven." De man-zonder-lach, Erik Nielsen, onze nieuwe Minister voor Defensie zit er maar mee. Alle strijdkrachten krijgen natuurlijk wel een nieuw pakkie. Dat helpt.

Het kabinet was op wraak belust vanwege de vertraging van het wetsontwerp dat de regering volmacht gaf om geld te lenen. De Senaat moet 't ontgelden, en de Minister van Justitie kwam met een wetsontwerp om die macht van de Eerste Kamer te beperken.

Ambtenaren in dienst van Ottawa krijgen een 5 % opslag; niet iets om een lange brief over naar huis te schrijven, maar toch wel weer beter dan een schop tegen de schenen.

De Europese banken waren op het ekonomiese oorlogspad tegen de machtige Amerikaanse dollar. De banken gooiden zoveel van hun dollarvoorraad op de markt dat de prijs van de dollar iets naar beneden ging. Zolang de rente in Amerika echter hoger blijft dan in andere landen zal de kapitaalvlucht naar het dollarland niet te vermijden zijn. Om U eens een voorbeeld te geven hoe die hoge dollarkoers als een blind paard schade aanricht in het ekonomiese huis, verwijs ik naar Ontario Hydro waar de schuldenlast door dit alles met een half biljoen dollar toenam.

De statistieken van de belasting-dienst wijzen uit dat de gemeente Vancouver-West het hoogst gemiddelde inkomen in Canada registreert.

Een veteraan politicus die ik altijd zeer gewaardeerd heb, bezocht Queen's University hier in Kingston. Zijn woorden zijn mij uit het hart gegrepen omdat ze toepasselijk zijn ook in onze kerk: "als ik spreek over de belangrijkheid van eenheid in Canada denk ik niet aan eindeloos en ontmoedigend geschipper maar meer aan oplossingen die voortkomen uit nieuwe en vruchtbare gedachten." Amen en amen! Het was een bewogen toespraak van Robert Stanfield wiens kortstondig politiek leven in de P.C.-party gewelddadig werd verkort. Die politieke moord is — ik ben er van overtuigd — een groot verlies voor ons land geweest.

De eerste prijs voor humor gaat van de week naar de cartoonist van de *Whig-Standard*, Canada's oudste krant, wiens spotprent Mulroney vertoonde in een onderbroek met stars en stripes.

De Here Jezus heeft het verschijnsel van aardbevingen onafscheidelijk verbonden aan het feit van zijn tweede komst in heerlijkheid. In de ramp in Chili hoorden we dan ook de naderende voetstappen van onze Heiland.

De ijzeren dame in Engeland heeft dat land's machtigste vakverbond op de knieën gekregen. De mijnwerkers moesten het onderspit delven. De solidariteit van de proletariers bleek weer eens een mooie droom te zijn waarvan in de harde werkelijkheid weinig terecht komt.

Er zijn ook verschillende rampen in mineur te vermelden: in Ontario zijn de bierwinkels dicht vanwege staking, de brievenbestellers denken er ook al weer over, en in Chatham werden de mensen gevraagd niet de W.C. door te spoelen. Een bericht dat lichtelijk verloren zou kunnen gaan temidden van alle wereldschokkende gebeurtenissen, maar dat in een medelevende krant als *Calvinist Contact* toch even in 't licht wordt gezet. Wij vergeten ook het kleine verdriet niet.

Als een zeker teken van de komende lente, alsmede van het feit dat men hier in Kingston de toon aangeeft, werd door één van de vrouwenverenigingen de "wees-aardig-voor-uw-dominee-week" ingezet met een diner en een appeltaart die een nummertje "Oh Canada" waard was. Een voorbeeld natuurlijk dat om navolging vraagt.

Drie verdrietige moeders

Onder de streep

John Van Harmelen

'k Liep met een neef te wandelen door ons mobilehome park toen we werden staande gehouden door een medebewoner van 'ons' park, die direkt met de deur in huis viel en zei: "Ik ben erg van streek vanmorgen, één van mijn vrienden vertelde mij zojuist wat er in Amsterdam in een kerk plaatsvindt." Een gemeente van de Gereformeerde Kerken in Nederland en een gemeente van de Nederlands Hervormde Kerk zijn samen op weg, en hebben ook samen een dominee, een vrouwelijke dominee. Het is een ongetrouwde vrouw. Zover is dat in Nederland een normale ontwikkeling, en er zijn niet veel kerkmensen in Amsterdam die daar nog moeite mee hebben.

Het geval doet zich echter nu voor dat deze dominese een boyfriend heeft. Dat is op zichzelf voor een ongetrouwde vrouw ook een normale gang van zaken. De gemeente keek er wat vreemd van op, want deze boyfriend behoort niet tot een kerk. Hij was wel opgevoed in de Nederlands Hervormde Kerk, maar toen hij zeventien jaar was heeft hij de kerk verlaten na rijp beraad. Hij gaat nog niet naar de kerk omdat hij niet de indruk wil wekken tot een gemeente te behoren waarvan hij geen lid is.

"Het zou wel erg mooi geweest zijn als hij ook tot de kerk behoorde, dan zouden ze samen in de kerk kunnen trouwen. Ze zijn namelijk van plan om samen te gaan wonen omdat zij nu een kind verwachten. Ze willen samen voor dat kind zorgen, en ook allebei blijven werken. Ze ga niet samen trouwen voor d overheid. Ze hebben een kr ..g van vrienden die ook deze levensstijl hebben gekozen en zij willen ter wille van hen geen uitzondering maken. Ze hopen dat de kerk begrip heeft voor hun situatie, en verwachten dat de kerk ruimte heeft voor mensen die op een andere manier samen willen leven dan de traditionele levensstijl. Ze zijn niet tegen het huwelijk, maar vragen van de kerk de vrijheid om gelukkig te zijn in de zelfgekozen manier van samen in een appartement te wonen."

U begrijpt dat wij konden begrijpen dat zo'n verhaal onze verteller had aangegrepen. Waar moet dat heen? Een vrouwelijke dominee die een kind verwacht, verwekt door de man met wie zij nu gaat samenleven, en van de kerkeraad en de gemeente verwacht dat zij haar en haar boyfriend de vrijheid zullen geven om op die manier te zondigen. Zo zeggen ze het niet, omdat ze denken dat hun levensstijl niet zondig is.

Het kind dat ze verwachten zal niet eens de naam van de vader kunnen dragen, of hebben ze in Nederland de wet al zo veranderd dat dit wel kan? Ik denk dat zo'n wet nog geen meerderheid zal kunnen halen in de Kamers. Ik moest terwijl ik dit verhaal aanhoorde denken aan drie vrouwen die een kind verwachtten, hoewel ze nog niet getrouwd waren. Ze waren van plan te trouwen. In één geval was alles al geregeld voor de officiële huwelijkssluiting op het stadhuis, en ik zou hen "overtrouwen" in de kerk. Ze waren samen door mij en een ouderling bezocht, zij hadden er berouw van dat ze nu 'moesten' trouwen. De kerkeraad had het rapport over dit bezoek aangehoord, aanvaard, en besloten toestemming te geven tot de kerkelijke huwelijksbevestiging.

Maar ... in alle drie gevallen stierf de man. In geen van deze drie gevallen kon het kind de naam van zijn vader dragen. Wel een bewijs dat er met zo'n buitenechtelijke geslachtsgemeenschap iets vreemds aan de hand is. In het bovengenoemde geval waarbij de huwelijksvoltrekking vrij spoedig zou plaatsvinden, werd de jongeman, die een rol speelde in de ondergrondse tijdens de oorlog, bij een overval door de Duitsers doodgeschoten. Wat een verdriet heeft dat niet veroorzaakt, niet het minst voor zijn a.s. vrouw, die zwanger was.

We hebben na de bevrijding zelfs nog pogingen aangewend bij de regering om in dit geval het jongetje dat geboren werd, opnieuw in te schrijven onder de naam van zijn vader. We kregen in Den Haag nul op 't rekest! Als je als dominee van nabij het verdriet meemaakt dat deze drie vrouwen met hun na de dood van hun a.s. man geboren kind, dan waarschuw je de jonge mensen om toch niet te grijpen naar iets dat God nog niet geeft.

Enkele jaren geleden verscheen er in de Friesche Kerkbode een tweetal artikelen waarin een rapport gegeven werd door een kerkelijke commissie over de geslachtsgemeenschap voor (buiten) het huwelijk. Toen werd zulk een gemeenschap voor (buiten) het huwelijk als zonde duidelijk afgewezen!

Ik heb dat materiaal momenteel niet bij de hand. Maar ik kan toch wel dit neerschrijven: een dominee zal toch ook steeds een voorbeeld moeten zijn voor zijn gemeenteleden. En als er dan een vrouw dominee mag worden in de kerk, dan verwacht men ook dat zo'n vrouw een heel teer geweten heeft, en daarom ook weet 'nee' te zeggen tegen de zonde.

Een ongetrouwde dominese moet ook als ze verkering heeft met iemand een voorbeeld zijn voor de jeugd der kerk door te trouwen in de Heer en in de kerk. Ze moet maar eens denken aan die drie verdrietige vrouwen, die hun zonden beleden, en zonder echtgenoot hun kinderen ten doop hielden in Gods gemeente. Ja, er was schuldbelijdenis. Er was genade van Godswege. Er was gebed voor hen in de gemeente. Toch denk ik terug aan drie verdrietige moeders, ieder met een kind niet op naam van de vader, maar op moeder's naam.

Wat moet de kerk doen met een dominese, die zonder getrouwd te zijn, een kind verwacht van een buitenkerkelijke vriend, die niet eens haar echtgenoot wil worden voordat het kind geboren wordt? Zijn er niet een paar gelovige moeders in de kerk, die zelf moesten trouwen, en in de kerkelijke weg toch Gods zegen over hun huwelijk ontvingen, om eens met de dominese te gaan praten, want de kerkeraad schijnt er geen weg mee te weten. Mijn zegsman zei immers met nadruk: ze hebben al een appartement gehuurd! en ... ze blijven ... allebei doorwerken, zij in de kerk en hij in zijn baan.

Er is in het hele geval niet veel droefheid naar God te bespeuren.

En zij zal toch eerst een verdrietige vrouw moeten worden zal ze ooit een goede dominese kunnen zijn. Er zijn meer vrouwen geweest die hun schuld hebben beleden voor God en zijn heilige gemeente. Er mag dan ook wel eens een dominese onder gevonden worden.

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij 's zomers in Caesarea, Ontario, en 's winters in Palmetto, Florida. In z'n artikelen schrijft hij over z'n jaren als dominee in Nederland en in Canada.

Laat gepubliceerd verhaal van oorlogs-heldenmoed

Marcus Van Steen

(Canadian Scene) — Maria Jacobs is een schrijfster in Toronto die eindelijk, 40 jaar na einde van de Tweede Wereldoorlog, haar oorlogs-ervaringen op schrift heeft gesteld. Toen de oorlog begon, was Maria een meisje van negen jaar, die met haar moeder en jongere broertje in het Nederlandse stadje Amersfoort woonde. Haar vader was kapitein op een oceaan-vrachtschip, die in vredestijd zelden thuis was en in de oorlog helemaal nooit.

Haar boek, "Precautions against Death," verhaalt hoe haar familie in leven is gebleven gedurende de jaren tussen de verovering van Nederland door de Nazi's in 1940 en de aankomst van het Canadese leger in 1945. Het is een kort boekje, in poezie en proza, geschreven in een eenvoudige, directe en onbewogen stijl. Die stijl onderstreept het dramatische effect van het moedige verhaal van een onophoudelijke, dagelijkse strijd tegen honger en dood.

Maria had in de oorlog ingewikkelde problemen omdat haar moeder, hoewel die zelf niet Joods was, in een impuls vier Joden in huis genomen had om ze uit de concentratie-kampen van de Nazi's te houden. Maria accepteert dit als iets dat zo hoort, ook al betekende het dat hun rantsoen, dat bedoeld was om een gezinnetje van drie mensen magertjes te voeden, nu gerekt moest worden om ook nog vier andere volwassenen te eten te geven.

Eén van de oplossingen hiervoor was dat Maria het boerenland in trok en daar familie-bezittingen inruilde voor moeilijk verkrijgbare eieren, groenten en ander voedsel. Dat waren ongetwijfeld gevaarlijke tochten, maar daar besteedt Maria weinig aandacht aan. Zij vertelt liever het kostelijke verhaal van het laatste artikel dat het gezin nog over had om in te ruilen voor voedsel: een witte gebreide beddesprei. Men besloot dat de sprei meer waarde voor de handel zou hebben als hij werd uitgetrokken en er sokken van gebreid werden. Zo gezegd, zo gedaan; maar tot Maria's verbazing wilde niemand sokken hebben. Uiteindelijke ruilde ze ze met een boerin die alle sokken van haar overnaam, met de bedoeling om ze uit te trekken en er een wollen beddesprei van te breien.

Het hoogtepunt van het boek is de beschrijving van de aankomst van de Canadezen in Amersfoort. Maria noemt ze "geweldig, geestig en knap — met indrukwekkende uniformen en een stralende

Vervolg op pagina 20 ...

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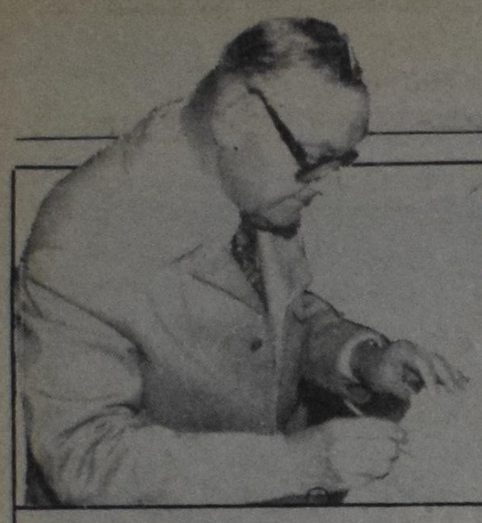

Building on the rock

Rev. Henry Van Andel

Our span of life

And which of you by being anxious can add one cubit to his span of life.

Matthew 6:27

In the King James we read: "Who can add one cubit to his stature?" But Jesus does not speak here of the height of our bodies. He points to the length of our lives. There is just one Greek word for the length of our body and the length of our life.

It is true that a cubit is a linear measure. The combination of a linear measure and the span of life sounds strange, but was common in oriental languages. We read in Psalm 39, for instance: "Thou hast made my days a few handbreadths." Jesus underlines the truth that by worrying we are still unable to prolong our lives. The end of our life is in God's hands alone.

This word of Jesus remains true in spite of the development of medical science. There are people in hospitals who actually are dead, but whose organs are kept alive with all kinds of artificial means. There have been court cases concerning people who as a result of accidents suffered such braindamage that heart and lungs could only function by way of a timely application of an artificial apparatus. They live only as vegetables. The question often asked is whether this is right when humanly speaking there is no possibility of recovery.

For Christians a solution should not be based on the question whether or not life has become senseless. That is humanistic thinking. Our positive or negative judgment should always be based on respect for human life, deformed as it may be.

In God's plan human means to prolong life are always included. It remains true that the hour of our death is fixed by God.

Published posthumously.

Laat gepubliceerd verhaal van oorlogs-heldenmoed

... vervolg van pagina 19.

glimlach — en cigaretten en Lifesavers voor het uitdelen ..."

Maria is na de oorlog naar Canada gekomen, maar vorig jaar oktober zijn zij en haar moeder in Israel onderscheiden vanwege de "schitterende heldendaad" waarmee ze vier Joden het leven hebben gered.

Het is een rustig geschreven verhaal zonder opsmuk, maar zo inspirerend dat het de moeite van het lezen en onthouden waard is.

"Precautions against Death," door Maria Jacobs, is uitgegeven door Mosaic Press, $12.95 gebonden, $6.95 als pocketbook.

Commentaries

Use with discrimination

The New Century Bible Commentary, ed. Matthew Black (NT). **1 and 2 Thessalonians,** by I. Howard Marshall, Eerdmans, 1983; 240 pp., $8.75. **The Pastoral Epistles,** by A.T. Hanson, Eerdmans, 1982; 206 pp., $8.75. Rev. Rudy W. Ouwehand.

The editors of the New Century Bible Commentaries attempt to bring to the reader a commentary based on the Revised Standard Version of the Bible that is balanced and up to date in terms of both its scholarship and its reflections of the contemporary relevance of the biblical text. In terms of the first goal, the introductions to these volumes provide an excellent review of the various theological opinions regarding the authorship, the context and the content of these portions of Scripture.

In respect to the second goal, the authors do reflect on the significance of the message for us today. However, they do not always deal with the less theological issues of concern to many Christians today. For example, the so-called "Rapture Theory" based on 1 Thess. 4:17 is not mentioned at all in a place where many Christians may be looking for some biblical direction.

Both commentaries can be helpful in Bible Study when used with other sources. They can easily be understood by the layman. The practice of placing footnotes in the body of the text makes for confusion at times. Marshall's sound, orthodox approach makes his commentary the more helpful. Hanson refutes the Pauline authorship of the Pastoral Epistles and so it must be used with discrimination, and with a good understanding of the issues involved in the authorship question.

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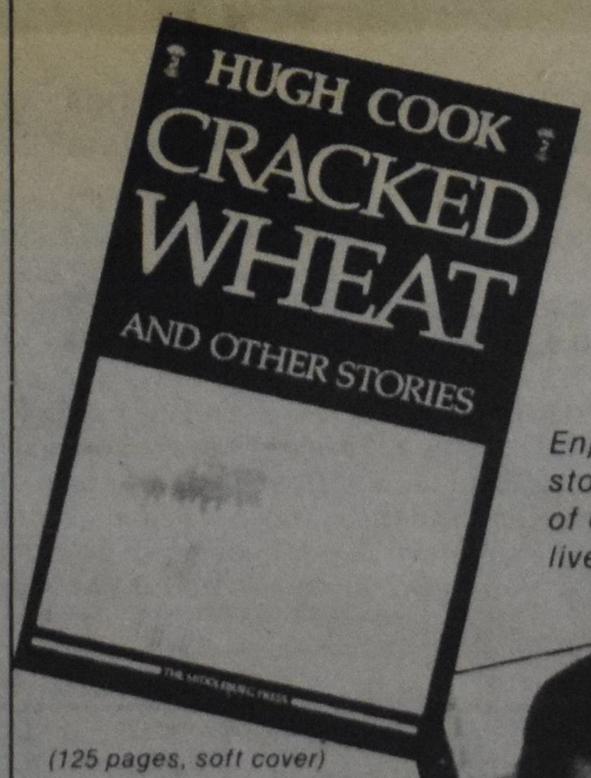

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